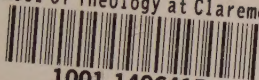


School of Theology at Claremont



1001 1406415

FROM  
DR. JOWETT'S SERMONS



The Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE  
CLAREMONT, CALIFORNIA





THOUGHTS FROM  
DR. JOWETT'S SERMONS





1233  
565  
TS

*Ilushs*

# THOUGHTS FROM DR. JOWETT'S SERMONS

PREACHED AT CARR'S LANE CHURCH,  
BIRMINGHAM, 1899-1911

LONDON  
THE INDEPENDENT PRESS LTD.  
MEMORIAL HALL, E.C.4

Theology Library  
SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

*First published in 1928*

*Printed in Great Britain by*  
UNWIN BROTHERS, LIMITED, LONDON AND WOKING



## FOREWORD

THIS little book has been compiled from brief notes made by one who was present at nearly every sermon preached by Dr. Jowett at Carr's Lane, Birmingham, from 1899 till his removal to New York in 1911. As one of his most intimate friends writes : " This was, in some respects, one of the most fruitful periods of his ministry, as it certainly was one of the happiest. But he paid for it with a devotion that taxed his growing powers to the uttermost, and yet which helped to make him the man he was."

The notes make no pretence to give a summary of the sermons. The utmost that can be claimed for them is that they enshrine one or two thoughts from each sermon, which the compiler hopes may prove a source of pleasure to a great many people who found comfort and inspiration in Dr. Jowett's teaching.

Further, it is hoped that they may suggest lines of thought which may be developed by other preachers, and so carry into a new generation the teaching of one who made it his chief delight to

proclaim, with an amazing fertility of illustration, the Gospel of our Lord and Saviour Jesus Christ.

H. F. K.

EDGBASTON,

*November 1927.*

NOTE.—If any profit results from the sale of this book it will be devoted, with the full approval of Mrs. Jowett, to the maintenance of the work at the Digbeth Institute, Birmingham, which was brought into existence by Dr. Jowett's vision and faith.

## PREFACE

IT is with great pleasure that I write a few words of commendation for this little volume. The notes of Dr. Jowett's sermons which it contains were, of course, never intended for publication. They have all the limitations of pencilled jottings to aid the memory of the listener, and in some cases they may fail to give any conception of the sermon to those who did not hear it delivered. Nevertheless I believe that these notes may prove of real value to many preachers and teachers. It will be recalled that in his Yale Lectures on Preaching Dr. Jowett advised ministers, before they started on the task of sermon preparation, to distil the essence of what they wanted to say into a sentence or two. In these notes I think there will be found the distilled essences of some memorable sermons, and those who knew Dr. Jowett and were familiar with his method will be able by the aid of imagination to fill out the bare skeleton until, like the bones in Ezekiel's vision, they live. It is in that hope that I wish this little book a wide circulation. I know that whenever it comes into the hands of any of Dr. Jowett's many friends it will stir the ashes of memory until the hearth is ablaze again.

S. M. BERRY.

LONDON,

*January 1928.*



# Thoughts from Dr. Jowett's Sermons

GENESIS xii. 4.

**"And Lot went with him."**

The companionship with Abraham began well, but Abraham sinned and his goodness made the sin less sinful in Lot's eyes ; so he fell and his degeneracy is marked by well-defined stages. (*26th February 1905.*)

GENESIS xxviii. 11.

**Making pillows into pillars.**

Vision must precede ritual. Aids to recall helpful emotions : (1) Write down any spiritual experience. (2) Associate places with events. (3) The Lord's Supper. (*21st April 1901.*)

EXODUS iii. 2.

**The burning bush.**

Not a miracle : a symbol. "I pray that I may never lose the halo out of life." The halo on all kinds of people : on our circumstances, on life and death. (*19th July 1908.*)

EXODUS xxxiii. 14.

**"My presence shall go with thee."**

The Spirit—a destroyer of loneliness, not a disperser of mist. The loneliness of unshared sorrow and triumph, temptation and death. The Presence assures us against anxiety. (*1st January 1905.*)

I SAMUEL ii. 3.

**Our God—weigheth actions.**

Weights, not measures ; actions, not results—apply it to the mission field. He weighs the unseen, apparently fruitless, work of the translator, educationalist, and the evangelist. (*19th June 1904.*)

I SAMUEL ii. 12.

**"The sons of Eli were sons of Belial."**

The root of their downfall lay in Eli's lack of backbone. Kindly, genial, good to the extent of his vision, but a man of no austerity, no force. We must be severe to be really kind. (*13th September 1908.*)

I SAMUEL iii. 4.

**"The Lord called Samuel."**

The call was not the beginning. Watch his mother praying. What may we assume when we begin to train children? Curiosity, imagination,

admiration, keen sense of right, love, hero worship. We must lead them to find these gifts fulfilled in Christ. Not by much speech but by the influence of our character. No one can bring a child to Christ unless he is Christ's friend. (*20th September 1908.*)

I SAMUEL xviii. 9.

**"And Saul eyed David."**

Jealousy—sullen, malignant, starting from small things, poisonous; it can be rooted up not by attacking its fruits, but transforming the affections. (*27th November 1910.*)

2 SAMUEL vii. 2.

**I live in a house of cedar—the ark in curtains.**

The poverty of our offerings to the God-ward in us, compared with what we lavish on the self-ward. Materially in our Churches in matters of thought, will, desire. (*4th August 1907.*)

2 SAMUEL xxiv. 24.

**I will offer no burnt offering without cost.**

A cheap religion is ineffective. Why should we give our best? Because (1) It determines our attitude towards God. (2) It encourages development. (3) It creates love. (*10th June 1900.*)



## 1 KINGS iii. 5.

**"God said, Ask what I shall give thee."**

Solomon's recognition of God in history and in regard to his own life ; his sense of need ; his desire for a keenly perceptive mind ; God's pleasure. (*20th July 1902.*)

## 1 KINGS xviii. 24.

**"The God that answereth by fire, let him be God."**

Any man can build an altar—only God can light it. (*22nd April 1900.*)

## 1 KINGS xix. 12-13.

**The Lord was in the still small voice.**

Do not count heads as the test of strength. The man who has God on his side is always in the majority. (*19th February 1905.*)

## 1 KINGS xx. 14.

**"By whom? . . . the young men."**

A call to young men ; what is required ?  
(1) Belief in the spiritual. (2) Self-respect. (3) Respect for minorities. (4) Adventurous and whole-hearted surrender to Christ. (*1st January 1905.*)

## 2 KINGS vi. 15.

**Alas, my master ! how shall we do ?**

The invisible forces of righteousness that sur-

round us are allied to our own efforts to do right.  
(3rd March 1907.)

2 KINGS xvii. 33.

**They feared the Lord and served other gods.**

They feared God because He had "sent lions."  
Contrast this kind of fear with the New Testament conception. (5th March 1905.)

JOB xxiii. 3.

**"Oh that I knew where I might find Him!"**

To find God, find Christ. (1) Keep a sense of sin as sin. (2) Discard prejudices. (3) Have an intellectual grasp of truth. (4) Get hold of the essentials. (5) Test them. (20th March 1910.)

PSALM i. 2.

**"But his delight is in the law of the Lord."**

Our idea of God's law is enlarged and comprehends the law of science and psychology, as well as His revealed will. We must set our wills to catch the inspiration of God's law. (24th March 1907.)

PSALM viii. 4.

**"What is man, that Thou art mindful of him?"**

Note the emphasis—not of depreciation and pessimism. God is mindful of man's possibilities of mind, conscience, love, and power of communion with Himself. (19th April 1903.)

## PSALM xiii.

A man brought from midnight to dawn by prayer : God answers his prayer by reminding him of past mercies. (*8th September 1901.*)

## PSALM xiv.

A study in degeneracy. Corrupt thought, action, understanding, vision, ending in atheism. (*16th March 1902.*)

## PSALM xviii. 11, and PROVERBS iii. 20.

**His pavilion is in the clouds.**

**“The clouds drop down the dew.”**

The ministry of clouds in individual home and national life. (*29th June 1902.*)

## PSALM xviii. 35.

**“Thy gentleness hath made me great.”**

Gentleness—the fruit of strength and knowledge. Greatness—holiness and humility as defined by Christ.

## PSALM xxiii.

Only to be really known by experience. The two parts, prospective and retrospective. God feeds the weary at heart. (*7th March 1909.*)

PSALM xxiii. 2-3.

**"He leadeth me."**

How? By a strong word, by a glance, by a stop. "The Spirit suffered them not." (*24th July 1910.*)

PSALM xxiii. 5.

**"Thou preparest a table before me."**

God's hospitality shelters us from the reproaches of the past, the seductions of the present, the terrors of death. (*5th October 1902.*)

PSALM xxiii. 6.

**"Goodness and mercy shall follow me."**

God comes after us to forgive us and blot out—like the tide—our sins, and to pick up the good deeds we have left behind. (*5th November 1899.*)

PSALM xxv. 12.

**"What man is he that feareth the Lord?"**

Suggests the element of haunting—God haunted. Is divinely illuminated. Has a contented mind. His children inherit the blessings of their parents. He holds secret communion with God. (*15th February 1902.*)

PSALM xxvii. 4.

**“One thing have I desired—that I may dwell in the house of the Lord . . . to behold the beauty of the Lord, and to enquire in His temple.”**

Psalmist's prayer for a perpetual spirit of worship, the power to meditate until he beheld, the grace to bring his difficulties to God. (*7th March 1901.*)

PSALM xxvii. 6

**Thou hast lifted my head above mine enemies.**

Protection from spiritual enemies is gained by elevation of character, not by destruction of sin. (*4th January 1900.*)

PSALM xxvii. 11 and JOHN x. 1.

**“Teach me Thy way.”**

**“Some other way.”**

God's ways equally binding in natural and spiritual order. (*26th September 1900.*)

PSALM xxvii. 14.

**Wait on the Lord.**

Where? “In the way of His commandments.” How? “I waited patiently, as they that watch for the morning.” Why? “They that wait on the Lord shall inherit the earth, and shall renew their strength.” (*28th June 1900.*)

PSALM xxvii. 14.

**Wait. Have courage—Wait.**

The quality of courage. Its effect on bodily health, mental power, and spiritual growth. To be gained by waiting on God.

PSALM xxxi. 10.

**“My strength faileth because of mine iniquity.”**

Sin weakens, emasculates, destroys all the higher powers, and begins with the most refined. (*7th October 1906.*)

PSALM xxxii. 1–5.

**“Blessed is he whose sin is covered,” etc.**

The threefold aspect of sin : its threefold confession and threefold blessings that result. (*8th December 1901.*)

PSALM xxxiv. 8.

**“O taste and see that the Lord is good.”**

The moral palate is atrophied by neglect or abuse. (*29th July 1906.*)

PSALM xxxvi. 5.

**“Thy mercy, O Lord, is in the heavens ; and Thy faithfulness reacheth unto the clouds.”**

Mercy in all the changes of the sky. (*27th July 1899.*)

PSALM xxxvi. 5.

**"Thy mercy, O Lord, is in the heavens."**

In every changing aspect of them. (*14th April 1901.*)

PSALM xxxvi.

An exposition. The Psalmist's first feelings of despair at the growth of sin and its subtle analysis is checked by the thought of a greater thing than sin. God's providence and righteousness and judgments. (*7th February 1904.*)

PSALM xxxvii. 7.

**Wait in the Lord.**

Waiting a gift of the Holy Spirit. The word and sense akin to waking and watching, not on couches but in the way of God's commandments. Waiting supremely illustrated in Christ's life. Calls to leisureliness in the mental, practical, and social service sides of our lives. (*11th June 1905.*)

PSALM xxxix. 3.

**"While I was musing the fire burned."**

Musing and fusing. Belief measured by enthusiasm. What is the fruit of our musings? Our freedom of worship?—Should be a passion for God. Or the greatness of our inheritance?—Should yearn for extension of God's kingdom. (*24th April 1904.*)



PSALM li. 1-3.

**"Have mercy upon me," etc.**

An appeal to lovingkindness, distributed in multitudes of channels. The sin was personal—*my*. The appeal was to blot out, to cleanse by discipline. (19th November 1899.)

PSALM li. 10.

**"Create in me a clean heart."**

Creation instantaneous, but growth gradual. Heart in Bible means feeling, thought, and will. Cleansing implies discipline and education. (7th January 1899.)

PSALM lv. 22.

**"Cast thy burden upon the Lord, and He shall sustain thee."**

Burdens one can only escape by fleeing from—youthful lusts, idolatry. Some evaporate by mentioning to God—fearfulness, perplexity, and guilt. Others must be cast on God, and He will not remove them but enable the bearer to sustain them. (12th September 1901.)

PSALM lx. 4.

**"Thou hast given a banner . . . that it may be displayed."**

We must show our true colours. The result will be increased moral courage and vitality. (28th November 1909.)

## PSALM lxiii. 1-4.

Note the sequence of ideas. The root "my God" has its flower in the life of praise.  
(29th March 1900)

## PSALM lxvii. 2.

**" Saving health."**

Spiritual health is saving to the owner, contagious to others, and aggressive in strengthening the weak places in our defence. (18th June 1903.)

## PSALM lxxviii. 9.

**Ephraim, armed with bows, turned back.**

The ministry of difficulties. Efforts bring added strength. Life is first a sacrifice, then miracles happen : Christianity exists by and for the impossible. (24th January 1908.)

## PSALM xc. 12.

**" So teach us to number our days, that we may  
apply our hearts unto wisdom."**

The end of life is a divinely illumined soul.  
(27th December 1908.)

## PSALM xci. 1.

**" He that dwelleth in the secret place of the  
most High shall abide under the shadow  
of the Almighty."**

Dwelleth — married and settled down ; no vagrant. Turning common things into parables.

Secret place—the internal mysteries, not external ceremonies. The shadow—a safeguard against feverishness. (*9th August 1900.*)

PSALM xci. 1.

**“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”**

Dwell—settled down. Our home is where our thoughts are, “This is life that they know Me.” If we dwell in the secret place, all the shadows of life fall into their proper places and they are seen to be shadows of the Almighty. (*12th October 1910.*)

PSALM xci. 10.

**No plague shall come nigh.**

The predisposing conditions of disease and the way to meet them. (*21st May 1899.*)

PSALM xci. 11.

**“He shall give His angels charge.”**

The presence of mystical allies to hinder or to assist is testified to in Scripture and in experience. (*27th June 1909.*)

PSALM xcii.

**“It is a good thing to give thanks.”**

Thankfulness springing from a recognition of

God's working in Nature and His moral government of man. (*14th October 1900.*)

PSALM xcv. 6.

**"O come let us worship and bow down."**

Emotions follow the thoughts—hence Paul's injunction to "mind." Here we have (1) the thought of God's greatness, followed by reverence ; (2) His nearness, "Our God," followed by praise (but we have, too, "Our Father" and "Our Lord and Saviour") ; (3) His Shepherd-like care of us, followed by thanksgiving. (*24th March 1900.*)

PSALM ciii. 3.

**Who forgivest, healest, redeemest, so that  
thy youth is renewed.**

Guilt cancelled ; faculties revived ; destiny changed. (*6th July 1902.*)

PSALM ciii. 3-4.

**"Who forgiveth all thine iniquities ; Who  
healeth all thy diseases ; Who redeemeth  
thy life from destruction ; Who crowneth  
thee with lovingkindness and tender  
mercies."**

Note the sequence—restored communion ; reinvigorated powers : diverted destiny ; an environment of grace, an abundance of goodness, an invincible youth. (*27th February 1910.*)

## PSALM CXXvi.

An exile's song of joy, symbolic of the gladness which those should feel who have been freed from the bondage of sin. Notice the wonder of the world at the returning exile's joy. (23rd September 1906.)

## PSALM cl.

**"Praise ye the Lord."**

Influence of music on the nerves ; on the mind as a restorative and preparative tonic ; on the soul as a uniting order—restoring and harmonizing power. The picture of Christ suggesting awful silence, which is the attitude of soul into which all good music should lead us. (21st June 1908.)

## PROVERBS iv. 7.

**"With all thy getting get understanding."**

The reclusiveness and exclusiveness of study. The remedy—reverence to God and the service of humanity. (17th January 1909.)

## PROVERBS xxii. 6.

**"Train up a child."**

Training obviates pruning : is individualistic, its end is posture To reverence the august in God, the heroic in man, the sublime in Nature. (19th March 1903)

## PROVERBS xxv. 2.

**"It is the glory of God to conceal a thing."**

God conceals to reveal. The road of discovery lies along the path of obedience. (29th November 1900.)

## ECCLESIASTES i. 15, and ISAIAH xl. 4.

**"That which is crooked cannot be made straight."**

**"The crooked shall be made . . . plain."**

Pessimism may be balanced by cultivation of some other characteristic. The optimist is the believing man. Not "seeing is believing," but "believing is seeing." Faith in God's power creates an atmosphere of hope. (28th November 1901.)

## ECCLESIASTES iii. 1.

**"To every thing there is a season."**

Such as sense of sin, repentance, and love for Christ; these are phrases of the Christian life and come in their own order. (24th May 1903.)

## ISAIAH ii. 7-8.

**"Their land also is full of silver and gold.  
Their land also is full of idols."**

Antidotes to materialism in nations are an inspired poet, a personal godliness in statesmen and individuals. The stages in a man's decadence are

loss of personal communion with God, the family altar neglected, public worship discontinued. (23rd March 1902.)

ISAIAH vi. 1.

**"His train filled the temple."**

There should be nothing kept back from God. We only partially recognize His influence. The ministry is only one "sacred calling." The temple of the Church, the body, the world. (14th January 1906.)

ISAIAH vi. 1-5.

**"The year that king Uzziah died."**

The moral history of a soul. (1) The emergence of God. (2) The discovery of self. (3) The burning away of sin. (4) The call of God. (5) The surrender. Returning to God *before* repentance. (5th April 1903.)

ISAIAH vi. 3.

**"The whole earth is full of His glory."**

Margin—the fullness of the earth is the glory of God. The imponderable "distinctiveness" that constitutes the special attribute of each created thing is its "glory." Each of these glories has its spiritual lesson. The true way to enjoy nature is to look for the divine in the commonplace. (7th August 1904.)



ISAIAH vi. 8.

**"Whom shall I send, and who will go for us?"**

Men wanted. First must come the vision of God, then abasement, confession, and the divine purging. To the refined soul God's message will then come. (*17th February 1907.*)

ISAIAH xxviii. 20.

**"The bed is shorter . . . and the covering narrower."**

An alliance with the world, God ignored. (*7th May 1899.*)

ISAIAH xxxii. 2.

**"A man shall be as an hiding-place from the wind . . . as rivers of water . . . a great rock."**

Character as the great defensive national asset. The individual must also act as a protector, an inspirer, and peacemaker. (*28th March 1909.*)

ISAIAH xxxii. 17.

**The fruit of righteousness is peace and the effect of peace is confidence.**

Peace a fruit, not a root. To be lasting all hindrances and impurities must be removed. We must adjust our estimate of heroism. (*8th June 1902.*)

ISAIAH xxxv. 1.

**“The wilderness and the solitary place  
shall be glad.”**

The life alienated from God is symbolized by the wilderness (sterility), the solitary place (homelessness), and desert (illusion and fears). (*24th January 1904.*)

ISAIAH xxxv. 1.

**“The desert shall . . . blossom as the rose.”**

There are resources all round us that can irrigate the dry places in our lives. (*10th October 1909.*)

ISAIAH xxxv. 7.

**The glowing sand (mirage) shall  
become a pool.**

Life's vanities give place to Heaven's realities. (*3rd December 1899.*)

ISAIAH xxxviii. 17.

**Thou hast loved me out of the pit.**

God's love : its range, its energy, its completeness. (*20th March 1910.*)

ISAIAH xl. 6-8.

**The voice of one saying, Cry, etc.,**

The feebleness of the messenger, the power of the message. (*7th August 1904.*)

ISAIAH xl. 31.

**"They shall mount up with wings."**

Who? They who *wait*—not vagrants. Characterization of wing life. Rise above difficulties. Width of view. Comprehension. Proportion. A strong flight (like eagles). (17th November 1904.)

ISAIAH xli. 8.

**"Abraham—My friend."**

God's friend—and yet very human. His journey to Egypt. His deception, his fall, his reformation (23rd October 1910.)

ISAIAH xli. 14-15.

**Fear not, thou worm, I will make thee an instrument with teeth.**

The humble and commonplace touched by the Eternal will leave its impress on all time (19th November 1899.)

ISAIAH xliv 28.

**"Cyrus . . . My shepherd."**

The potentialities of the East. Is it destined to become God's messenger to the decadent West? (18th November 1906.)

ISAIAH l. 4.

**"A word in season to him that is weary."**

Various types of weary people in the Bible. Wells by the way. Contemplation of Christ. (4th March 1899.)

ISAIAH lii. 1.

**"Put on thy beautiful garments."**

Habits of praise and humility. (25th December 1903.)

ISAIAH liii. 3.

**"He is despised and rejected."**

Despised—by the aristocracy of blood, wealth, culture, and sect. Rejected—His gifts thrown back in His face. A Man of sorrows—feeling the studied slights that met Him. Acquainted with grief—with our griefs as well as His own. (4th April 1901.)

ISAIAH liii. 3.

**The sufferings of Christ.**

The men who suffer most are those who are most spiritually-minded, the men with most sensitive consciences, and the idealists. Not those who suffer physically. (4th December 1910.)

ISAIAH lv. 6.

**"Seek ye the Lord while He may be found."**

Intellectual decision must be re-enforced by moral action. It is not enough to seek and to call, the sinner must turn from his wrongdoing and thinking. (*17th March 1907.*)

ISAIAH lv. 6.

**"Seek ye the Lord."**

This text describes how the soul may obtain liberation. It is not a counsel of perfection : no one's will is absolutely destroyed. Some attitude of expectancy can always be commanded. God's pardon is a force as well as a change in His relationship with the man forgiven. (*2nd July 1905.*)

ISAIAH lv. 12.

**Ye shall go forth. The mountain shall be glad. The trees shall clap their hands.**

Those who are liberated from sin and the spirit of worldliness establish a new harmony between their spirits and nature. (*25th June 1905.*)

ISAIAH lx. 1.

**"Arise, shine ; for thy light is come."**

Light and glory—the characteristics of superior men and nations. It should be the aim of all in positions of influence to produce such men. (*31st August 1902.*)

ISAIAH lxi. 3.

**To give a garland for ashes, the oil of joy  
for mourning, the garment of praise for  
heaviness.**

A bridal garland for despair and contrition,  
coronation oil for mourning, a spirit of praise for  
dimness. (*1st January 1911.*)

JEREMIAH i.

The making of a prophet. God foreknew—  
sanctified and ordained him. The assurance given  
to him of power. (*2nd September 1900.*)

JEREMIAH i. 11.

**“What seest thou? . . . An almond tree.”**

Bursting into life in midwinter was a symbol of  
the divine energy innate in every hardened soul or  
sterile ground. (*18th February 1906.*)

JEREMIAH ii. 13.

**“They have forsaken Me.”**

The turning-point in a nation's (and individual's)  
degeneracy. First forsake, then forget, then gross  
sin, and lastly indifference to sin. (*10th September  
1900.*)

EZEKIEL ix. 4.

**Those that sigh and cry for the abominations.**

Who of us have sighed in supplication or cried

like a herald against social evils? Exercise imagination. For remedies, more information, better laws, healthier environments, evangelization. (*26th November 1905.*)

HOSEA ii. 19.

**"I will betroth thee unto Me for ever."**

God is the divine lover. How can we so present Him as to win lovers? For instance, among children. (1) Remove sense of far-offness. (2) Present Christ as tenderly simple. (3) As a hero. (4) This teaching must be brought out in our character. (*27th April 1902.*)

HOSEA xiv. 5.

**"I will be as the dew."**

The people's fall—due to mental stupidity, moral indifference, and spiritual ignorance—caused by sin and a corrupt ministry. The way of repentance and the reward. (*3rd October 1909.*)

AMOS vi. 1.

**"Woe to them that are at ease in Zion."**

They take favour for favouritism, and ritual for service. All great reforms spring from someone being ill at ease. (*21st February 1909.*)



JONAH iv. 2.

**I knew Thou wert compassionate—therefore  
I went to Tarshish.**

Mark the logic. He thought the heathen would drop, not into hell, but into God's compassionate arms, and therefore he shirked his duty. The fact is he did not know—he only thought he knew. Knowledge shows itself in life, and actions testify to convictions. (*24th September 1905.*)

MICAH ii. 3.

**“I devise an evil.”**

God as the counter-plotter. Evil-doing is met by evil results; loss of powers; loss of vision; dissatisfaction. (*20th December 1903.*)

ZECHARIAH iv. 6.

**“Not by might, nor power, but by My Spirit.”**

The olive-trees and the candlestick. “In Him was life, and the life was the light.” Not force, wealth, cleverness, but the creation of an atmosphere, patience, tactfulness, and keeping rank will lead the work to its supreme issue—to present every man perfect in Christ. (*12th January 1908.*)

ZECHARIAH viii. 5.

**“The streets of the city shall be full of  
boys and girls.”**

The purity and safety of the ideal city contrasted

with the squalor and sin of our surroundings. An exhortation to vote for moral town councillors. (*27th October 1901.*)

**ZECHARIAH xiii. 6.**

**"Wounded in the house of my friends."**

We wound Christ by intemperate zeal, thoughtless kindness, faithlessness in adversity. (*5th June 1904.*)

**MALACHI iv. 1-2.**

**The day of burning. . . . The Sun of  
righteousness shall rise.**

Judgment has now begun. It may be seen in the moral and religious decadence of any people. (*10th May 1908.*)

**MALACHI iv. 2.**

**"The Sun of righteousness with healing in  
His wings."**

Spring as a type of the soul's birth. Its warmth, its rush of new life, its melody, its mystery. (*11th April 1909.*)

**MATTHEW i. 21.**

**"Jesus—for He shall save His people from  
their sins."**

Above all things—our Saviour. Sin—the general disease. Sins—the particular local development of

sin. The root to be found in separation from God. Christ readjusts the broken relationship. (27th December 1903.)

MATTHEW iii. 3.

**“Prepare ye the way of the Lord.”**

John's was road-maker's work—to establish communications. So in our new Moseley Street work we may prepare men for salvation. By introducing light and colour, sweetening social intercourse, providing healthy recreation. (21st January 1906.)

MATTHEW iv. 4.

**“Man shall not live by bread alone.”**

*Man*, i.e. complete animal, thinker, lover, saint ; *live*, i.e. light in every storey of the human frame ; *bread*, i.e. by material food for these departments. By the word, i.e. the thought, the thinker, the Spirit—hence by spiritual food. The highest “word” is Christ. “Eat My flesh and drink My blood.” (19th January 1908.)

MATTHEW iv. 4.

**“Man shall not live by bread alone.”**

Our conception of man defines that of his living, and means of living, and temptation. “Man” covers a spacious idea of strength (animal nature), mind

(intellect), heart (affections), and soul (power of adoration). (*20th January 1901.*)

#### MATTHEW iv. 11.

##### **The angels' ministry to Jesus.**

However we may theorize, the facts remain. Note the economy of their ministry—the angels did not waste their power. They came when wanted—not in the fight, but in the hour of victory, e.g. the temptation : the Greek call to missionary service set on one side ; the Garden of Gethsemane. (*1st May 1910.*)

#### MATTHEW v.—vii.

##### **The Sermon on the Mount.**

Takes its key from the Beatitudes and describes the essential features (moods and modes) of the Blessed Life. Sanative (salt, light). Dominative (controlling). Secretive (go below the surface). Inquisitive (ask, seek, knock). Vindictive (vindicates by its fruits). (*29th November 1908.*)

#### MATTHEW v. 1–12.

##### **The happy life.**

The Beatitudes are component parts of one character. They reveal the inward dispositions and outward activities of a mind that sees and fears God. (*23rd October 1904.*)

MATTHEW v. 3 and 10.

**“Blessed are the poor in spirit; for their’s  
is the kingdom of heaven. Blessed are  
they that are persecuted . . . for their’s  
is the kingdom of heaven.”**

A consequence, not a coincidence. Consciousness of spiritual poverty is the key to spiritual wealth. (*24th June 1900.*)

MATTHEW v. 6.

**“Blessed are they which do hunger and thirst  
after righteousness.”**

They who hunger after drink, or knowledge, or righteousness, all come under the same promise. The people of Christ’s time hungered for purity of religion, for freedom from tradition, for the salvation of Israel. We find our treasure whilst seeking it. The act of seeking itself creates satisfaction. We must seek righteousness in communion with God and with His saints. (*19th February 1911.*)

MATTHEW v. 8.

**“Blessed are the pure in heart.”**

Vision dependent on morals. Byron’s limitations were according to his immorality. Wordsworth, Kingsley, Westcott—all “saw God.” We must read the Bible not as critics but truth seekers, and pray. (*15th January 1911.*)

## MATTHEW V. 9.

**"Blessed are the peacemakers."**

The kinsmen of God. Not men without sympathy and antipathy who have only apathy. Their strength (unto blood) is shown by context. (*16th June 1901.*)

## MATTHEW V. 11-12.

**"Blessed . . . for My sake," etc.**

Scorn and persecution for the man who owns all the graces that make up the Beatitudes. (*5th January 1902.*)

## MATTHEW V. 11-12.

**"Blessed are ye when men shall . . . persecute you."**

These saints are the same who have been described in the preceding verses. Meek, peacemakers, hungry for right. Their reward is great—dignity, serenity, and buoyancy—and they follow in the steps of the martyrs. (*15th March 1908.*)

## MATTHEW V. 13.

**"Ye are the salt of the earth."**

Forceful, persuasive, decided. A safeguard against corruption : a fertilizer of the soil. (*9th November 1899.*)

## MATTHEW V. 13.

**"Ye are the salt of the earth."**

Salt—the preservative agent. In the spiritual world this is represented by character. The mysterious influences ("rivers of water of life") that proceed from every man, have a corruptive or preservative tendency. (*20th November 1904.*)

## MATTHEW V. 15.

**No man lighteth a candle and putteth it under a bushel.**

Why not? Because he would be a fool. It would extinguish the candle, and yet we are constantly doing it in the realm of religion. Such "bushels" are exclusiveness, individualism, secrecy, denominationalism. (*29th April 1906.*)

## MATTHEW V. 17.

**"I came not to destroy, but to fulfil."**

God's purposes are developed from the less to the greater. Spring fulfils itself in summer; morning into mid day. So with missionary work: we must not rudely destroy, but work on the germ of what is true. The heathen does *not* bow down to wood and stone, but to the spirit they incarnate. In training children we must not teach what has to be destroyed. The thoughts implanted should be seeds full of life. Do not delegate to others the

most sacred function of father and motherhood. Take your children into your spiritual confidences, but do not give them the complete theory which they could not understand. (*26th February 1905.*)

MATTHEW V. 17.

**“I came not to destroy, but to fulfil.”**

What are the germs or seeds to be implanted? First, the beauty of influence in face and character. Then our wishes for our children's welfare must be defined. It is not enough to desire they should be good. Define your ideals for them long before they can understand. Then as soon as they can receive it, teach them to think rightly concerning God (not by picture or vague words, but by the life of Christ). Then to think rightly of their bodies and all material vestures of the eternal, and, lastly, to serve others. (*5th March 1905.*)

MATTHEW V. 17.

**“I came not to destroy, but to fulfil.”**

The legalities of the ten commandments find their complement in the Beatitudes. Thus (1) the application of the word itself is extended; (2) the principle is not only taught, it is exhibited in a person (*I am* the truth); (3) it is given to us to share in this higher life than that of the old order (*19th March 1905.*)



## MATTHEW v. 30.

**“If thy hand offend (entrap) thee, cut it off.”**

Whatever hand or foot may mean to each of us, they stand for something pleasurable and helpful. The three principles involved are : certain pleasurable things are harmful to me ; the same thing may be harmless to another ; they must be crucified. In this crucifixion we shall have the companionship of Christ, and we shall find a fuller life. (18th June 1905.)

## MATTHEW v. 41.

**“And whosoever shall compel thee to go a mile, go with him twain.”**

Reference to Eastern couriers and compulsory service. Christians must not end with the performance of their legal duties, there must be a *plus* to distinguish them. So God *abundantly* pardons. (7th January 1900.)

## MATTHEW vi. 6.

**When you enter into your chamber—pray.**

Regular seasons. Bodily posture. Silence. Interrogation. The use of a hymn and a settled form leading to freer communication. (24th March 1907.)

MATTHEW vi. 6.

**“Enter into thy closet.”**

The secret things are the most powerful—true of virtues as well as vices. Get behind the external religious life ; meet God in secret, i.e. in the crypt. (*2nd February 1908.*)

MATTHEW vi. 10.

**“Thy will be done.”**

In pleasure as well as resignation. God's purpose is our sanctification, and the means are self-denial in sin, in illicit and superfluous pleasure, and in service of others. (*20th September 1903.*)

MATTHEW vi. 10.

**“Thy kingdom come.”**

We must pray for this as seers, who see the temple already built : as labourers : as watchmen (we are saved by hope). (*26th June 1910.*)

MATTHEW vi. 11.

**“Give us this day our daily bread.”**

The root of every commonplace is in the Eternal. (*25th June 1899.*)

MATTHEW vi. 12.

**"Forgive us our debts as we forgive our debtors."**

Is the condition too hard? What are our debts? Not only money, but to the civic and national life. We are not all conscious enough of this. Let us take a wide view of our obligations. But we can never pay all our debts—there will ever remain a pile of undischarged obligations. These we can only ask God to cancel. By ourselves forgiving those who sin against us we render it possible for the restoring, pardoning grace of God to flow through our natures. (*3rd December 1905.*)

MATTHEW vi. 28—30.

**"Consider the lilies."**

Christ and Nature. In our holidays we must cultivate communion with God by seeking Him behind the visible. We have inner senses to correspond with spiritual truths that are veiled from our physical senses. (*24th July 1910.*)

MATTHEW vii. 1.

**"Judge not."**

Discriminating judgment not condemned but censoriousness. Sins impair our judgment. They must be cast out. (*5th October 1902.*)

MATTHEW vii. 6.

**"Neither cast ye your pearls before swine."**

Do not prostitute the powers God has given you.  
(15th October 1899.)

MATTHEW vii. 7.

**"Ask . . . seek . . . knock."**

Suggestions for prayer. Intelligence, affection, will, must be brought to bear. Prayer to be first communion, then for self (holiness and material affairs), and then others. (16th November 1902.)

MATTHEW vii. 12.

**"Whatsoever ye would that men should do to you, do ye even so to them."**

The teaching is positive ; other religions enshrine similar teaching in a negative form. How are we to know what men need ? By cultivation, imagination, and emotion, and by communion with the great soul-revealers, poets, and with God.  
(1st October 1905.)

MATTHEW vii. 16.

**"Ye shall know them by their fruits."**

Let us honestly act on this principle, and whether we see grapes in ourselves, in those of no profession, or in other denominations, let us remember that they come from the True Vine. (17th October 1909.)

MATTHEW vii. 24-26.

**"Built on a rock . . . on the sand."**

Before the foundations are laid thought is necessary, and a man must estimate what it will cost him to build up a noble character. (*9th December 1900.*)

MATTHEW vii. 24.

**The man who built on rock.**

The distinction is not between hearers and doers, but deep doers and shallow doers. So it fitly ends the Sermon on the Mount through which the same cleavage runs. There was nothing in the appearance of the houses to indicate their foundation, but they were revealed in the testing-time. (*8th October 1905.*)

MATTHEW ix. 2-8.

**The healing of the paralytic.**

The faith of the bearers was free from all theology. It was power-bearing, redemptive and indomitable. (*1st July 1906.*)

MATTHEW ix. 6.

**That ye may know that I have power (over the soul), I say (to the material), Arise.**

Christ's power in Nature an earnest of His power in the realm of spirits. (*5th May 1901.*)

MATTHEW ix. 9.

**The calling of Levi.**

Christ chooses men who can go to their own class and preach to them. (*17th January 1909.*)

MATTHEW ix. 36.

**"When He saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."**

Christ's treatment of a multitude. His compassion was active. We must enter into fellowship with His suffering, His sympathy, His passion by prayer. (*3rd July 1910.*)

MATTHEW x. 35.

**"I am come to set a man at variance against his father."**

Christ the revealer and the maker of variances. From His birth to the Cross, and after death the judgment. (*19th March 1903.*)

MATTHEW x. 39.

**"He that loseth his life . . . shall find it."**

The policy of the world opposed to that of Christ. Silence—expression ; drift—energy ; self-sacrifice, applied to the life of the individual and of the Church. (*21st September 1902.*)

MATTHEW x. 39.

**"He that findeth his life shall lose it."**

In the struggle for man's soul there are two contending policies. Satan says, "Keep silence, go with the majority, take care of yourself." The voice of Christ says, "To find life eternal, express yourself, contend and strive, sacrifice yourself."  
(17th June 1906.)

MATTHEW x. 41.

**"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."**

The mark of a prophet (i.e. an apostle whom Jesus was addressing) : apprehension of God ; and of a righteous man : moral sensitiveness and hardness. The common man shares the reward of the great and select by helping them. The reward is a call to greater service. (16th January 1910.)

MATTHEW xi. 12.

**"The violent take it by force."**

Blessed are the meek and the violent, because at the core of meekness lies power and force. Christ transforms ill-directed force to His own uses, and He gives power to those who are without force.  
(5th February 1904.)

## MATTHEW xi. 19.

**A winebibber ; a glutton !**

The exaggerations of religious people : sectarianism. The germ of truth which the Pharisees exaggerated without love. Christ's human sympathies : Puritanism. His love for the down-trodden. (*29th January 1905.*)

## MATTHEW xi. 28-29.

**"I will give you rest . . . ye shall find rest."**

The world's restlessness should be met by the Church's rest. Rest is not the end, but the means for waging a more ceaseless warfare. One chief means of gaining rest is by a deeper consciousness of Christ's presence. (*1st May 1904.*)

## MATTHEW xi. 29.

**"Take My yoke upon you."**

Emphasis on "yoke," not on "My." The "yoke" is a symbol of divided burden and shared sorrow. (*5th December 1909.*)

## MATTHEW xii. 20.

**"A bruised reed shall He not break."**

Christ's gentleness (not weakness) with the wastrels of society. (*28th October 1906.*)



MATTHEW xii. 36-37.

**"Every idle word," etc.**

Not the mere trivial foolish words of conversation. The idea of a recording policeman-like angel is untenable. Idle words—badly considered judgments. The judgment has now commenced and the crisis will come when men's hearts are revealed. (*23rd August 1900.*)

MATTHEW xii. 44.

**"Empty, swept, and garnished."**

The Puritans swept but left the house tenantless. The mind may be emptied of evil thoughts, but the passion must be diverted to a worthier object. The supremest affection is the love of Christ. This can only be learned at the "Academy of Calvary." (*16th November 1902.*)

MATTHEW xiii. 3.

**"A sower went forth to sow."**

The sower prepares the soil and turns the hard into the fertile, the foul into the clean, the shallow into the deep. (*2nd October 1910.*)

MATTHEW xiii. 15.

**Their hearts are gross ; their eyes are dim.**

When there is dirt in the heart there is dust in the eye. Moral corruption means perverted vision. (*26th November 1905.*)

MATTHEW xiii. 33.

**"The kingdom of heaven is like unto leaven."**

What is the kingdom of heavenliness? Christ's citizens are humble, gentle, simple, bold, and filled with holy passion. Christ's kingdom resides not in circumstances or creeds, but in Spirit and incarnation. It spreads not by coercion but by contagion. (*19th June 1910.*)

MATTHEW xiii. 45.

**"Kingdom of heaven like unto a merchant."**

Alertness, decision, method, willingness to risk, are all business qualifications. (*2nd December 1900.*)

MATTHEW xiii. 45-46.

**"One pearl of great price."**

In both the Old and New Testament the *sum-mum bonum* is described as being near to God. We must not sell that privilege for any earthly treasure, but be ready to give up even the better to gain the best. (*20th February 1910.*)

MATTHEW xiii. 47-48.

**Gathered every kind : the good and the bad.**

The Church includes many varieties in human estimation, but in God's sight they stand out as good or bad. (*24th May 1903.*)

MATTHEW xiii. 58.

**“He did not many mighty works there  
because of their unbelief.”**

The responsibility of the audience. The influence of spirit on spirit. “Attitude *is* action.” Martha and Mary. Christian enterprises are being paralysed by the Churches. They are fostered by the spirit of men outside the pale. Little views of Christ beget lack of honour and belief. (*3rd May 1908.*)

MATTHEW xv. 30.

**They brought Him the lame, the blind, and  
He healed them.**

Christ's healing miracles probably due to His intimate acquaintance with laws of nature at present unknown to us with our denser spiritual perceptions. Christ healed broken wills, hearts, and consciences as well. The Church is the body of Christ, and this is her prerogative still. We do not attract people because we are not experts. (*27th October 1907.*)

MATTHEW xvi. 14.

**Some said John, Elijah, Jeremiah.**

The prevailing note in these men's lives was sternness. That is an aspect of Christ's life which immensely impressed His contemporaries—does it us? A sense of awe deepens our joy and increases

our capacity for a hatred of sin. (*24th March 1906.*)

MATTHEW xvii. 20.

**"Because of your unbelief."**

We have all shared the pathetic depression of the apostles at some failure to cast out a devil in ourselves or others. The remedy is—have faith in God. Faith in self, and faith in a principle is transcended by faith in the living presence of an indwelling God. This operates in physical, as well as spiritual, realms and may even literally move mountains. The clouds are being lifted all round us, and we are catching glimpses of the enormous forces that surround us. (*17th December 1905.*)

MATTHEW xviii. 20.

**"Two or three gathered together in My name."**

The two or three must have had a previous lonely experience. Conversion is not a public act. What we see in public are the fruits of it. The company is complete : the Church is formed, it may be anywhere. There is contagion in company, each brings his own gifts. We can often discern our brother's angle. (*18th June 1905.*)

MATTHEW xx. 22.

**"Ye know not what ye ask."**

The apparent incongruity of the question, but

it had been all carefully planned and thought about at home. They hoped to secure the crown but forgot the cross : to stand on the summit without toiling up the steep sides. Their prayer was answered, but only after years of pain and martyrdom. (*7th October 1906.*)

MATTHEW xx. 26.

**He that would be great, let him be your minister.**

The first element in self-sacrifice is dignity. That implies unity, power, joy, and high communion. Sacrifice is not a surgical operation, it means sympathy. (*6th October 1907.*)

MATTHEW xxi. 30.

**"I go, sir ; and went not."**

Emotionalism and no result. Resolution and no action. It may become a tug to take the fleet to the fishing-ground, but is not of any purpose unless the men begin to fish. So ritual as well as emotion only serve their purpose when they lead us to see Christ clearer. (*5th July 1903.*)

MATTHEW xxv. 3.

**The foolish took no oil.**

Absence of reserve. We cannot grow wheat in a saucer. Christian duties must be founded in

Christian practice. The Sermon on the Mount must be taken with John's Gospel. (5th June 1904.)

MATTHEW xxv. 40.

**"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."**

To understand Christ's words we must intensify their ordinary use. The "doing it unto *Me*" is not a mere sympathetic feeling ; it is actually the communication with Christ as part of the same body. "Why persecutest thou *Me*?" The work is for common people. Charity, visiting, sympathy, etc. Not to do these things is to cut oneself off from the Divine. To be a Christian is to be a Christ. (28th October 1906.)

MATTHEW xxviii. 6.

**"He is risen."**

What did the resurrection mean to the apostles ? (1) That Christ was the Son of God ("declared with power"). (2) That in Him were reservoirs of vital force (spring, the Eternal symbol). (3) That eventually right is always might (the end of 1 Cor. xv. : "Therefore be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain"). (31st March 1907.)

MATTHEW xxviii. 20.

**“Lo, I am with you alway.”**

How Christ obtrudes His own personality ! That is our warrant for emphasizing it. He is present, not as an influence or a power that is gradually expending itself as we travel farther from its source, but as a living companion, and so “through all the days,” not dependent on our changing moods. (*19th May 1907.*)

MARK i. 15.

**Repentance.**

Its root is the sense of need. Its greatest enemy, self-sufficiency. Sense of need is born of comparison with the standard of God in Christ. Excessive emotion not needed—grows with the sense of holiness. Christ must be our pattern. (*20th November 1904.*)

MARK i. 15.

**“The kingdom of God is at hand.”**

The King establishes His throne in the emotion, will, conscience, and thought ; issues His decrees. (*25th October 1908.*)

MARK i. 17.

**“Come ye after Me, and I will make you to become fishers of men.”**

Think of what preceded this. When we come

to Christ He takes our material interests and turns them to the service of humanity. We learn His Spirit in the Academy of Love. (25th October 1908.)

MARK iii. 1-6.

**The man with the withered hand.**

The perversion and proper use of the day of rest. Christ's boldness in defying convention. He orders the impossible and it is turned into the possible. (5th July 1909.)

MARK iii. 23.

**"How can Satan cast out Satan?"**

He cannot. Evil cannot expel evil. The basis of all lessons on this teaching is that we must recognize God in all good works wherever they are done. Neither must we call in one evil habit to expel another, it will only change Satan's dress. The expelling power is to be found only in Immanuel. (8th October 1905.)

MARK iv. 26.

**A man put seed into the ground and left it.**

Our invisible allies. God the Spirit, the dew, the rain. As Ariel in *The Tempest*. Let us assume that the allies are at work. The old crusts of tradition are being broken. (8th October 1910.)



MARK v. 34.

**"Daughter, thy faith hath made thee whole."**

Every physical law has a spiritual analogy. Things we used to call superstitions are now believed to be included in the operation of laws. The Roman Catholic touches the crucifix by faith just as the woman touched Christ's garment. He is the Reservoir of grace and energy still. (*12th January 1907.*)

MARK vi. 31.

**"Come ye yourselves apart . . . and rest awhile."**

The distracting influences of a crowd. Withdrawal (by illness, holiday, or self-communion) corrects the perspective, makes the Divine Presence a reality, and provides true recreation. (*2nd December 1906.*)

MARK viii. 18.

**"Having eyes, see ye not."**

Sight too often superficial, not critical ; different way of looking at a child, books, powers, Carr's Lane, bread and wine. Vision follows purity. (*7th September 1902.*)

MARK ix. 26.

**The spirit tear him . . .**

The period of emancipation from evil habits is one of great pain and stress. Our sins are to be crucified. (*8th October 1899.*)

MARK ix. 50.

**Have salt in yourselves. Be at peace.**

The salt of self-sacrifice keeps us from two great perils—impurity and insipidity. (*21st January 1905.*)

MARK xi. 24.

**Whatsoever ye ask, believe that ye have received, then ye shall have them.**

The condition of effective prayer is that we must abide in Christ, i.e. must have His Spirit. His nature will be ours. Our natures shape our desires, so we shall ask nothing that He will not give us. (*1st July 1906.*)

MARK xii. 30.

**“Thou shalt love the Lord thy God.”**

We cannot command love until we arrange for it. By seeing much of the Lover. By giving Him our undivided homage (mind, soul, strength). (*10th June 1906.*)

MARK xii. 43-44.

**The widow's mite.**

The ancient worshippers the same in essential nature as the modern, with their reasons for charity. Sacrifice makes living life ; it is all that is effective in giving. One pound is not the same as another

pound ; our lives must be dominated by principle.  
(10th October 1909.)

MARK xvi. 15.

**"Go . . . and preach . . . to every creature."**

Our duty to preach ; nothing said about conversion. The difficulties, the calls, and the success of mission work. (6th July 1902.)

LUKE ii. 25.

**Simeon (the *Nunc Dimittis*).**

The signs of the coming of Christ often found outside organized religion, e.g. the education and awakening of the East—Turkish Parliament, etc. The Church must be as Simeon, devout, just, and Spirit-filled. (20th December 1908.)

LUKE iii. 2.

**"The word of God came unto John."**

We need John's simplicity, sternness, plainness of speech ; but he is not complete. Christ supplies the force. (20th September 1908.)

LUKE iii. 9-22.

**Axe, fan, wind, flame, and dove.**

John's austere conception of the Messiah overlooked by us, but must be considered as essential an

element as the gentler qualities signified by the dove. (22nd December 1907.)

LUKE iv. 1-13.

**The temptation of Christ.**

(1) No spirituality, all materialism. (2) Semi-spirituality—do evil that good may come. (3) Stupid spirituality—trust everything to a blind, kind Providence. (4th October 1908.)

LUKE iv. 4 and xi. 3.

**Daily bread. "Man shall not live by bread alone."**

The dog life, that is, satisfied with bread alone. The divine intention is that all parts of our life shall be sustained. Definitize your aims ; see what part of your work will survive death. A man's *personalty* and his *personality*. The pedestal remains—the character built on it goes forward. (19th November 1905.)

LUKE iv. 16.

**"As His custom was."**

The personal habits of Christ. Private prayer. He prayed before temptation—the supreme temptation being the Mount of Transfiguration ; before a great choice ; after successful effort ; in the hour of darkness. (8th October 1910.)

LUKE iv. 18.

**"The Spirit of the Lord is upon me . . . to preach good tidings to the poor."**

(Occasion of the unemployed demonstration.)

The genuine, the aged, the loafers. What is the duty of the Church? Not to preach party politics, not advocate amateur remedies. To make it difficult for glaring injustices to exist; to bring home a sense of stewardship; to send out crusaders filled with the Spirit of Christ. (11th October 1908.)

LUKE iv. 39.

**"Immediately she arose and ministered."**

Health through contact with God. Salvation finds strength and service. Service must begin with daily duties. (10th November 1904.)

LUKE v. 16.

### Prayer.

What is it? Certainly not feeling. In ordinary psychology it is recognized a certain order prevails—consciousness, thought, will, feeling. So in prayer will comes first. Intense, concentrated, so that the willer becomes absorbent of his subject. Such prayer brings life—something different from our physical life—and the Holy Spirit. He is a person and acts as fire (cleansing), wind (directing and enforcing), and light (illuminative). Cultivate the habit of intense prayer. He will also give us "anything we ask," provided we "believe and keep His commandments." (31st January 1904.)

LUKE v. 16.

**Prayer.**

What was Christ's example? Early in the morning; at evening; before a great event and after it; before telling bad news and after hearing it; in times of physical and mental depression; and for His enemies. (*7th February 1904.*)

LUKE v. 16.

**Prayer.**

How can we make our private prayers living and effective? Regularity of time and place: posture. Kneel or stand: silence, and then try and conceive God present. Provide fuel by Bible study: use printed forms if you like and until you are "drawn inwards" and feel the freedom of communion with God. Particularize in praise and confession. A hymn read or sung. End in silence. (*21st February 1904.*)

LUKE v. 16.

**Prayer.**

Some questions and answers. Ought I to have a material conception of God? Yes, if it helps you. Dr. A. Whyte with open door and chairs set. Ought I to pray for material things? Yes; but the difficulty is to draw the line between material and spiritual. But if my mind can influence my body, cannot the mind of God influence the world? Ought I to wrestle in prayer? No; why go to

Jacob for teaching on prayer? We ought to rest not wrestle. What about unanswered prayers? There are none. Every prayer is heard by God and He answers it, but He is checked by the hostile will of other men. (28th February 1904.)

LUKE v. 18.

**Palsied man.**

Christ saw the faith of the bearers; the sin of the sick man; the unbelief of the Jews. (18th March 1900.)

LUKE v. 20.

**"When He saw their faith, He said unto him, Man, thy sins are forgiven thee."**

The co-operative faith of four men acted to the enrichment of another. What are the contents of their faith? Experience, confidence, labour, pluck. And what of His? Remorse, desire to be free, prayer. (18th December 1910.)

LUKE v. 27.

**The calling of Matthew.**

His profession, the contempt of others, and his misgivings hardened him. His conscience softened him. (19th December 1909.)

LUKE v. 34.

**Can the children of the bridechamber.**

A protest against unnatural "pieties." (6th November 1904.)

LUKE vi. 27.

**"Love your enemies, do good to them which hate you."**

A command, not an exhortation. Do we do it? Can we find a more formidable range to scale? Enemies, religious, personal, national! Love, not the affectionate love of relations, but an attitude which Christ's subsequent words explain, viz. : do good, bless, and above all pray. Our praying is always nearest fulfilment when we find it the hardest. (*8th November 1908.*)

LUKE vii. 2.

**The centurion : a character sketch.**

His sympathy overflowing conventionalities of (1) society, (2) race, (3) religion; humility and faith. (*10th June 1900.*)

LUKE vii. 19.

**"Art Thou He that should come?"**

The cry of a humbling faith—in prison and oppressed by the power of the world. Christ's answer is the only source to-day of encouragement for faith. (*24th June 1900.*)

LUKE vii. 32.

**"Children . . . in the marketplace," etc.**

Irresponsiveness comes from formality. Be natural. (*21st June 1900.*)



LUKE viii. 4-15.

**The parable of the sower.**

The seed and the sower are all right. Can we improve the soil? By altering the pose of the ground. By bringing new soil. By burning. Alter the posture of your mind from money to God. Bring in His life into your own. Consume your passions by love for Him. (*1st December 1907.*)

LUKE ix. 2.

**Preach and heal.**

We may be coming again to a fresh use of the Apostles' healing volition; our modern methods are just as much the fruit of the Spirit. The Church was once the repository of healing art. Now they are divorced, but still the sympathy which provides means of healing is born in the Church. (*30th October 1904.*)

LUKE ix. 23.

**"If any man will come after Me, let him deny himself."**

The blood-splashed track. Sacrifice, the breaker-down of the barriers of selfishness, leads us into a deeper, fuller communion with Nature, man, and God, which is life. (*7th July 1907.*)

LUKE ix. 56.

**"They went to another village."**

There is no need to make a hell for men who

differ from us. If they are rejecting God's messenger, He will pass by them and they will make their own hell. Such messengers are conscience and the open doors of beneficence. (*16th December 1906.*)

LUKE ix. 60.

**"Let the dead bury their own dead."**

Nothing harsh in this. In interpreting Christ's words we may assume He was the inspirer of every affection, the centre of every home-tie, the author of love. Not physical burial—but "let me wait till my father dies"—the man was good-natured and emotional, but not a doer. The delicacy of spiritual impulses—how easily crushed! Thoughts are useless unless interpreted by actions. (*6th November 1910.*)

LUKE ix. 62.

**"No man, having put his hand to the plough,  
and looking back, is fit for the  
kingdom of God."**

Plough-work the hardest. Must set our faces towards the goal. Our vision determines our tendency. (*22nd January 1905.*)

LUKE x. 21.

**"I thank Thee . . . that Thou hast hid  
these things from the wise and under-  
standing, and hast revealed them  
unto babes."**

The "mentally excellent" cannot discern the

deep things of God (the communion of the soul with God and the power over spirits), any more than sight can discover a perfume. The simple childlike attitude of mind feels its way into experiences that are hidden from wisdom and logic. (3rd July 1910.)

LUKE x. 27 and PHILIPPIANS iv. 13.

***"Thou shalt love . . . thy neighbour as thyself."***  
***"I can do all things."***

The positive note of the Christian Gospel. It means health, energy, conviction, and triumph. It finds expression in Paul's words—stand, run, fight. (1st November 1908.)

LUKE x. 29.

***"Who is my neighbour ?"***

The barriers to wide and tolerant sympathy are found in ceremonialism, religious egotism, and materialism. Heterodoxy is often truer at the core than orthodoxy. (29th October 1905.)

LUKE xi. 2.

***"When ye pray, say, Our Father."***

Note the context. He must have been transfigured. Prayer sets in motion mystic energies. How inclusive the plural pronoun. What a revelation it contained ! All effective prayer must be larger than our own wants. The tracts made in

other people's lives by our prayers are the channels that bring us grace. The Fatherhood of God the climax of the progressive revelation. Its contents are holiness, love, and combined these imply flaming wrath against sin. (14th July 1907.)

LUKE xi. 3.

**"When ye pray, say, *Our*."**

Our private prayers too individualistic. If we lose ourselves in a more communal act our prayers will not become stale ; the objects of our prayers will be dignified and our judgments enlarged ; our sympathy, our emotions, and our wills will be affected. Our prayers should make deep tracts from God to our brothers in which God will move. It is as much the conditions of spiritual health as the putting in of a ventilator is an essential to obtaining fresh air. (26th April 1908.)

LUKE xi. 34.

**"When thine eye is single."**

Order of physical sight is sensation, perception, judgment. Judgment is dependent on eyesight. A man's judgment of nature, man and God must be based on clear vision. (30th September 1900.)

LUKE xi. 34.

**"When thine eye is single."**

Sight, but no insight. Single—simple, catholic,

serene, penetrating. Evil is the antithesis. Sin destroys all these qualities ; it distorts our vision. (16th January 1910.)

LUKE xi. 46.

**Grievous burdens.**

The spirit of religion is often lost in bewildering rules of conduct, etc. Our aims defeated by the very means we adopt to realize them. (10th September 1900.)

LUKE xii. 15.

**“ A man’s life consisteth not in the abundance of things which he possesseth.”**

The old struggle between material and spiritual. Not personalty, but personality ; worthy, not worth, that matters. Character is the asset. It is the result of the reaction of personality or environment. Christ can reduce the weight of the latter and He can give power to us. Christ’s conception of the noble life as taught in the Beatitudes includes : (1) A lowly consciousness ; (2) wealth of appreciation ; (3) chivalrous service ; (4) joyful invincibleness. (30th January 1910.)

LUKE xii. 27.

**“ Consider the lilies how they grow.”**

Growth without strain, in the model of Christ

"I would base any argument for His divinity on His stainlessness." We must find in Him light, air, and soil. (26th July 1908.)

LUKE xii. 35.

**Be ready and gird your loins and trim your lamps.**

Loose thoughts and habits and the lamps of conscience and love. (10th June 1907.)

LUKE xii. 40.

**"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."**

How are we to anticipate the Lord's coming? By a spirit of expectancy, a spirit of confidence; by a spirit of charity; and by having all our powers alert and active. (31st August 1902.)

LUKE xii. 40.

**Be ready, for your Lord cometh in an hour ye know not.**

Christ comes in sorrow, success, difficulty, commonplace duty. How are we to be ready? Look to the girdle; restrain loose habits of speech and thought. Look to the lamps of conscience and affection. Feed them by communion with the Word, and let love nourish itself on love. Keep

your eyes clear as watchers looking for signs everywhere—in the Press, in Nature, in politics, etc. We shall sit down and eat and drink even there where He comes, be it sorrow or tears or affliction—in the very presence of our enemies. (29th May 1904.)

LUKE xiii. 21.

**The kingdom of heaven is like leaven.**

The influence of thought upon thought : irresistible. A man's affluence becomes effluence, resulting in influence. Creates an atmosphere. (19th August 1900.)

LUKE xiii. 24.

**“ Strive.”**

Agonize. The Christian attitude. Implies concentration of purpose and energies. (25th February 1900.)

LUKE xiii. 34.

**“ How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ! ”**

The motherly call of God to nations by prophets, to individuals by mystic influences and conscience. (24th September 1899.)

LUKE xiv. 18.

**"They all with one consent began to make excuse."**

Landed property without God. Business divorced from religion. The home without an altar. (*17th February 1901.*)

LUKE xiv. 31.

**How he can with ten thousand men meet  
twenty thousand.**

A summary of the spiritual forces arrayed for and against us. No need to despair. (*10th February 1901.*)

LUKE xv. 17.

**"When he came to himself."**

The downfall. The crisis. The return. Our equipment—material, mental, moral, spiritual. The famine followed irreverence, irresponsibility, and debauch. (*6th November 1910.*)

LUKE xv. 32.

**"It was meet that we should . . . be glad."**

The source of all and the only true gladness is in the eternal wells of salvation. (*25th December 1900.*)



LUKE xvi. 8.

**The children of this generation are wiser.**

Worldly wisdom is sound as far as it goes, but it does not go far enough, e.g. "Provide for tomorrow"; but can they provide peace and hope? "Living a full life" is right, but they don't remember that life embraces more than the flesh and the senses. "Look before you leap." Yes, but what about the leap into death? (*7th May 1905.*)

LUKE xvi. 19.

**Dives and Lazarus.**

Types of the Haves and Have Nots. Every Dives has a Lazarus with whom to share his superfluity. (*30th September 1907.*)

LUKE xvii. 3-4.

**If thy brother sin, and repent, forgive him.**

"If"—are we sure he sins, or do we see him through our own imperfect disposition . . . "take heed to yourselves." The transaction must be between thee and him, no gossiping or tale-bearing. The slightest indication of repentance is enough, our forgiveness must be complete. (*16th December 1906.*)

LUKE xvii. 3-4.

**If thy brother sin, and repent, forgive.**

Our sense of the sin must be unprejudiced; our

lens is to be clear. A man's chief asset is his character. He can give nothing better to his town or country. When one suffers, all suffer. When we forgive (i.e. restore and lead to rectitude one who sins and has repented), we are serving others and ourselves as well as the sinner. (*10th May 1908.*)

LUKE xvii. 20.

**"The kingdom . . . cometh not with observation."**

The coming of spring is not seen : the effects of it are. We measure the coming of Christ's kingdom by earthly standards : baptism, conversion, church membership. It is unseen. It may begin in the discovery of sin. Joy has its root in grief. "Why art thou cast down?" (*7th July 1907.*)

LUKE xvii. 20.

**"The kingdom . . . cometh not with observation."**

The emphasis is in "cometh," when it has arrived we easily observe it. (*14th July 1910.*)

LUKE xviii. 1.

**"Men ought always to pray."**

The question "Is prayer any good?" involves the whole question of Christ's trustworthiness, for He believed and taught the efficacy of real prayer. (*1st April 1900.*)

LUKE xviii. 10.

**“Two men went up into the temple to pray.”**

In moral attainment the Pharisee was far ahead of the publican. What he wanted was the sense of his want. Morality by itself palls. Excessive piety is abominable. The publican was justified but not sanctified; a man may be right with God and not yet perfectly righteous. (*15th September 1907.*)

LUKE xix. 7.

**This man has gone to lodge with a man that is a sinner.**

The self-righteousness of conventional religionists contrasted with the tenderness of Jesus. (*7th April 1907.*)

LUKE xix. 13.

**Trade ye herewith.**

We do not lose interest in anything we have put our hand to until we have withdrawn our capital from it, e.g. Art (Darwin and music). Social and business affairs. Affectional regions and the quest of God. In religion is our capital intact in the Bible, and in prayer, and in praise? (*22nd January 1911.*)

LUKE xxi. 19.

**In patience ye shall win your souls (lives).**

Difference between "possessing" and "winning." The converted life is by no means *all* won at once. Patience—containing a resting back on Christ and a steady persistence in going forward. Every temptation won (conquered) adds so much to the victor's force as it cost to overcome. (1st April 1906.)

LUKE xxii. 19.

**"This do in remembrance of Me."**

The Lord's Supper is a service of *commemoration*. Do we allow the memory sufficient influence in shaping our lives? It is also an act of *communication*—"Take, eat"—by which Christ gives us His blessing. (14th December 1902.)

LUKE xxii. 31.

**"Simon . . . Satan hath desired . . . but I have prayed."**

A scheming devil ; a crisis that sifts ; an interceding Saviour. (30th June 1901.)

LUKE xxiv. 28-29.

**"He made as though He would have gone further, but they constrained Him."**

A simple device on Christ's part to secure their

expression of proffered hospitality. The principle enshrined is that confession means increase of power. It is good (for themselves) for man to give thanks, to confess Christ openly, and to bear evidence of individual experiences. (*9th December 1900.*)

JOHN i. 1.

**"The Word."**

Christ the Revealer in Nature and religion. Also by His own teaching and life and death. (*30th August 1903.*)

JOHN i. 1-18.

**Prologue.**

The Christ, the revealer of the Father's mind, in all ages, all countries ; by silence, action, deed, speech, death. (*4th December 1904.*)

JOHN i. 38.

**"Where dwellest Thou?"**

The answer from John's own letter. Obedience, love, confession, courage. (*3rd July 1902.*)

JOHN i. 40-41.

**The calling of Andrew and Peter.**

The different characters supplement each other, and Christ has need of each. (*8th January 1905.*)

JOHN i. 41-45.

Andrew findeth Simon. Philip findeth  
Nathanael.

A plea for individual work in seeking the lost. The characteristics of men-fishers must be: perfect health or holiness, humanness (including humour and imagination), naturalness. (2nd November 1902.)

JOHN ii. 1-11.

The miracle at Cana.

What light does this miracle throw on Christ? That He had a dominating sense of a vocation. That He was no ascetic. That He used His power in order to smooth out a trifling household worry. That He was a great transforming power. (28th April 1909.)

JOHN iii. 1.

The story of Nicodemus.

Conditions of entrance to the kingdom are: (1) Penitence, (2) gift of life, (3) enthusiasm for humanity. (30th January 1910.)

JOHN iii. 7.

"Ye must be born again."

Christ's division of humanity is vertical, not horizontal. Born of water—the cleansing power. Born of wind—the growing wooing atmosphere. (3rd November 1901.)

JOHN iii. 11.

**"We speak that we do know."**

There is no "probability" in Christ's statements. Men must reason from the familiar to the unseen. (10th October 1901.)

JOHN iii. 14-15.

**"As Moses lifted up the serpent," etc.**

Sin a poison. The antidote is Christ. The means of applying the antidote is by faith. The effect is a fuller life. Christ's blood is pure, ours is poisoned; the blood of Christ cleanseth us. (17th February 1907.)

JOHN iii. 16 and xvii. 9.

**"God so loved the world."**

**"I pray not for the world."**

No antagonism. Christ prays that the "world may believe" that Jesus was sent by God and that the Christian life was the blessed one. He saves the world by the influence of saved men. This is the true doctrine of election—He has chosen some to bear His Gospel to all. A man's religion may be judged by its inclusiveness. "I pray for the Church at Carr's Lane, that they may all be one, that the world may believe that Thou didst send Jesus Christ." (10th February 1901.)

JOHN iii. 29 and MATTHEW xxv. 21.

**"My joy."**

**"The joy of thy Lord."**

Not only the Lord's joy, but the joy that came from Him as perfume from a flower and light from the sun. It is the mark of a Christian that he wants very little to make him happy ; he has this in common with little children. The dreary life is made glad by transplanting it to a new earth and heaven. (20th July 1905.)

JOHN iv. 7.

**"A woman of Samaria."**

Jesus found the flame, faint but still shining, of the woman's spiritual desire. We all have to come to a sense of our need of Him. (4th August 1907.)

JOHN iv. 7.

**"A woman of Samaria."**

Track out the path of your own sin : seductive temptation, charm, peril, enchantment, drugged entry, sensational delight, disillusionment, staleness. (6th February 1910.)

JOHN iv. 14.

**A well of water in Him.**

The fount of life, satisfaction, and power must be in the man, and not outside. (15th November 1908.)



JOHN iv. 34.

**“My meat is to do the will of Him that sent Me.”**

Sent: then He had a commanding mission. What was it? He has sent Me to heal, proclaim, emancipate. What has that to do with us? As Thou didst send Me, so have I sent them. “My meat”: this is true that love, faith, hope, all feed on service, and without service the soul becomes lean. (*21st May 1905.*)

JOHN iv. 35.

**The harvest is white.**

God has prepared the hearts of all classes to be reaped. Unrest, hunger, thirst, longing for immortality. (*6th November 1904.*)

JOHN iv. 37.

**“One soweth, and another reapeth.”**

Life not a fenced field. We are reapers of other men's tears and anguish. What do we sow? (*7th November 1909.*)

JOHN iv. 47.

**The centurion's son.**

Christ discourages sensationalism. But He will not disown results that had their birth in sensationalism. One man's faith is effective for another's healing. (*9th May 1909.*)

JOHN V. 5.

**The healing at Bethesda.**

The dangers of chronic infirmity. Jesus appeals to the will, the ideal of perfect wholeness is insisted on, and then He commands. Moral restoration succeeds obedience. (*2nd May 1909.*)

JOHN V. 13.

**He wist not that it was Jesus who  
healed him.**

The anonymous, unperceived ministry of Christ. Not "If Christ came to Birmingham," but "If Christ were to be taken out of Birmingham." (*5th August 1900.*)

JOHN V. 13.

**"He that was healed wist not who it was."**

The anonymous ministry of Nature, music, places, and spiritual climate, really the agencies of God. (*3rd May 1903.*)

JOHN V. 39-40.

**"Search the scriptures. Ye will not come  
to Me."**

Men adhere to forms and neglect the spirit they enshrine. It is so with the Scriptures. We regard the material book as a fetish. With theology,

which saves no man and cannot effect the experiences which it seeks to explain. So also with ecclesiasticism. God has always more lamps to light these ways, and our one concern must be—do they lead us nearer to Christ? (*3rd February 1907.*)

JOHN vi. 1-14.

**The miracle of feeding the multitude.**

In Christ was harmony of all powers—ours are discordant. Note His sense of the value of solitude. The sacredness of the urgency of physical need. The ministry of man to man. God consecrates our gifts if brought to Him. (*23rd May 1909.*)

JOHN vi. 26-27.

**Labour not for the meat that perisheth. Ye came because of the loaves.**

Coming to Christ not easy. The hymns used during drought or pestilence are all the hymns some know. (*20th August 1899.*)

JOHN vi. 35.

**“He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.”**

The stupendous claim to be tested by proof. (*1st April 1900.*)

JOHN vi. 40.

**He that believeth hath life, and shall never see death.**

Not death of the body. What is the end of man's existence? Not to live well or beautifully, but to be restored to God. Death is interruption of correspondences. By belief the correspondence with God is maintained. Belief is opinion put into action: mental admission and moral submission. We only truly believe Christ when we act on His commands. Life means safety from hell, entrance to heaven. Abundance of vitality. Christ was the most alive man who ever lived. (*12th July 1903.*)

JOHN vi. 41 and PHILIPPIANS ii. 12.

**This is the bread.**

**"Work out your own salvation."**

Eating and working, no revelation without a command. Eating alone produces satiety and flabbiness. Paul describes it as weak (nerveless), sickly (faint). Those who are always fearing attacks on God's Word are the convention and revival people (not the Salvation Army type of workers)—asleep (with conscience dulled). To work out our own salvation we must work for someone else's. Lose our own life and find it again. (*4th December 1904.*)

JOHN vii. 17.

**"If any man will do His will, he shall know."**

Not only "does," but "wishes to do." The attitude is sufficient. We must follow the candles God has given us. The Sun will rise at last. We begin at the wrong end and puzzle ourselves over mysteries whilst we neglect duties. There is always light enough for the next step. We must not pick and choose our candles, they are all given us to use. (18th February 1906.)

JOHN vii. 37.

**"If any man thirst, let him come to Me, and drink."**

The tyranny of thirst and the insufficiency of any mirage to satisfy it. The thirsts of the soul—for life, rest, peace, purity, and power. Christ's claim. He is the expert and offers us a personality, not a philosophy. His conditions—drink. The result—the thirsty one becomes a fountain. (20th May 1906.)

JOHN vii. 44.

**"And some of them would have taken Him ;  
but. . . ."**

What we would be, we are. (26th March 1899.)

JOHN vii. 46.

**"Never man spake like this man."**

The uniqueness of Jesus shown by (1) His

thoughts about others—Peter, James, John, Matthew, Mary Magdalene. (2) The predominance of self in His teaching. “Come unto Me,” etc. Christianity is attachment to a person, not belief in a creed. (14th September 1902.)

JOHN vii. 46.

**“Never man spake like this man.”**

His judgments on men were illuminative and final. Seeming inconsistencies were pierced by His look. He revealed in a word what was in man, and His words revealed His own personality. Other great men cannot be discovered from their writings. Jesus finds His disciples by passionate devotion to Himself. (27th February 1910.)

JOHN vii. 51.

**“Doth our law judge any man before it hear him, and know what he doeth?”**

A protest against hasty judgments of Christian work formed on insufficient data. (15th September 1907.)

JOHN viii. 12.

**“He that followeth Me shall . . . have the light of life.”**

Life first—light afterwards. (19th March 1899.)

JOHN viii. 34.

**“Whosoever committeth sin is the servant of sin.”**

Sin creates servitude ; servitude impairs the organs of sense ; impaired organs necessitate perverted judgment ; and this leads to unbelief. (21st February 1904.)

JOHN viii. 46.

**“Which of you convinceth me of sin ? ”**

Our belief in Christ's claim of sinlessness based on—(1) His unique analysis of sin. (2) His exquisite sensitiveness and sense of shame. (3) The proofs of His own self-examination. (21st April 1901.)

JOHN viii. 51.

**He that believeth shall never die—taste—see death.**

Death referred to is spiritual death, isolation from God. (6th May 1900.)

JOHN ix.

**The healing of the blind man.**

Christ's mission to the individual ; His defiance of convention ; doctrine follows personal obedience to Him. (17th October 1909.)

## JOHN X. 3.

**I know My sheep by name.**

Each believer has an individuality : he is not lost in the crowd. Christ appeared after His resurrection and called by their names : (1) Mary—the type of bereavement. (2) Thomas—the man who was lost in doubt, yet kept in communion with his brothers. (3) Peter—the type of those who despise themselves. (*7th April 1902.*)

## JOHN X. 3.

**“He calleth His own sheep by name.”**

The call of God a characteristic of the Christian revelation. The same call as to men of old. We are called by the superior. We can hear the call received by other men which is inaudible to us. Such as the “called to liberty,” “called to glory,” “called to the fellowship of Christ.” “I came not to call the righteous.” So we can all come within the radius of His voice. (*25th September 1904.*)

## JOHN X. 4.

**“He goeth before them, and the sheep follow him.”**

Religion not terrific nor coercive, but educative and constraining. Christ is leading us into whatever department of life we find nourishment for our souls. He leads us through dark ravines from green pastures to still waters. (*2nd February 1908.*)



JOHN x. 10.

**Abundant life.**

The deepening of the spiritual life—how attained? Too often we mistake the means for the end. Loftier thinking. Deeper channels for the life to flow through. (*6th October 1907.*)

JOHN xi. 6.

**Jesus, therefore, when he heard Lazarus was sick, abode two days.**

God's delay in answering prayers. (*29th December 1901.*)

JOHN xi. 21.

**"If Thou hadst been here."**

The repinings of good people are a reflection on God's wisdom. He is not a devil, but a Father. Let tonic thoughts displace vain regrets. (*6th March 1910.*)

JOHN xi. 41.

**He that believeth on Me hath life.**

Not the swine life, but the life we see in Jesus. Distinguished by its height, breadth, and depth. As Son, Brother, Saviour. We must take His axioms and build our lives upon them. He can communicate His life to us. (*20th February 1910.*)

JOHN xii. 24.

**"Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit."**

Egotism to be cured by imagination ; individuals and Churches die by becoming too self-centred. (*8th April 1900.*)

JOHN xii. 32.

**"I, if I be lifted up . . . will draw all men unto Me."**

What is there to compare to the attractive power of Christ in His death ? A Church built on any other foundation must fail. It is the common bond of union for all Christians. (*3rd March 1907.*)

JOHN xii. 36.

**"While ye have light, believe in the light."**

We ought to take our bearings from moments of light that come to us in unexpected ways. We must live up to the brilliant ideals, not to the commonplace realities. (*21st May 1905.*)

JOHN xiii. 5.

**Christ washing the disciples' feet.**

The consciousness of infinite greatness finds expression in a trivial act. Nothing is really trivial. (*2nd September 1900.*)

JOHN xiv. 1.

**"Let not your heart be troubled."**

The causes : dissension, despondency, depression.  
The remedy : a military command, "Believe in God and in Me." (*3rd July 1909.*)

JOHN xiv. 3 and JOHN xvi. 7.

**"If I go . . . I will come again."**

**"If I go . . . I will send the Spirit."**

The cloud disperses and gives place to the firmament. (*11th May 1902.*)

JOHN xiv. 12.

**"Greater works than these shall he do."**

Why do we not do these? We are not near enough to God or man. (*27th June 1909.*)

JOHN xiv. 18.

**"I will not leave you orphans : I will come to you."**

The circumstances under which the words were spoken. Their desolation, and fear of defeat like the satiety after a festival. "I come" (not will come) as a continual presence. (*22nd May 1910.*)

JOHN xiv. 18.

**"I will not leave you orphans : I will come to you."**

The way to restore the Church's impoverished wealth. We want to cultivate a deeper sense of God. Church and individuals must present themselves, empty themselves, and God will fill. (*5th June 1910.*)

JOHN xiv. 27.

**"My peace I give unto you."**

Christ the chief example of peace. His life in harmony with God, Himself, man, and Nature. (*22nd December 1901.*)

JOHN xiv. 27.

**"My peace I give unto you."**

"Fight the good fight." Peace implies unity (1) with God, (2) with my own self, (3) with my brother. I must fight with whatever is divisive. Not peace at any price. "As much as in you lieth, if it be possible, be at peace with all men." (*19th July 1908.*)

JOHN xiv. 30.

**"The prince of this world . . . hath nothing in Me."**

(Suggested by an address of Sir Frederick Treves.)  
Germs are rendered dangerous by cold, famine, and

fatigue, which otherwise would find no lodgment. So sin is fostered by lack of moral enthusiasm, spiritual hunger, and lassitude. We are rendered immune by union with Christ, who said evil had nothing in *Him*. (3rd June 1906.)

JOHN XV. 4, 5, 7.

**"Abide in Me," etc.**

Revelation not granted to religious day-trippers. *How abide?* (1) By belief (opinions put to the test). (2) By strengthening and guarding lines of communication (prayer-worship). *Result*: (1) Much fruit (life not lived in compartments); (2) Prayers answered because the prayer is in permanent harmony with the Eternal. (9th June 1901.)

JOHN XV. 8.

**"Herein is My Father glorified, that ye bear much fruit."**

An obvious statement, and so apt to be overlooked. Consider the circumstances in which it was made. The fruit-bearing must be natural, not forced; all differences will disappear. (3rd January 1908.)

JOHN XV. 11.

**"My joy."**

Had its roots in Christ's responsiveness to sorrow, sin; in His participation in our nature. Our wills

must be rooted in Him, they will then flower and bear fruit, and the birds will sing. (23rd December 1906.)

JOHN xv. 14.

**"Ye are My friends."**

Christ is the Prince of Glory—our Friend. Human and therefore Divine friendship based on (1) openness, (2) sympathy, (3) natural sacrifice. (22nd January 1911.)

JOHN xv. 15.

**No longer servants but friends.**

The service rendered by slaves is marked by fear and bounded by duty. That of friends is rendered from love and has no limits. To be a friend of God is the greatest honour that can befall a man. (5th November 1905.)

JOHN xv. 22.

**"If I had not come."**

Christ's purposes in coming—to seek and save the lost ; to give life ; as bread ; as the light of the world ; the resurrection from the dead. (23rd December 1900.)

JOHN xvi. 33.

**"I have overcome the world."**

Its smiles, insults, suspicions, by unworldly means. The victory transferred to us according as we are

rooted in Him, not according to our orthodoxy or ritual, but by receiving His Spirit. (*8th November 1908.*)

JOHN xvii. 11.

**“That they may be one.”**

The disciples to whom this was spoken bore one name and had a common creed, but they were not united. True union must begin with the will; the emotions are nothing; then the desire and affections must be one, and not in name, or creed, but in Christ. (*2nd April 1905.*)

JOHN xvii. 11-15.

**Worldliness to be met by holiness.**

The *world* spirit opposed to the posture of the soul towards God. (*13th October 1901.*)

JOHN xvii. 16.

**“I am not of the world.”**

Christ's unworldliness not shown by avoiding social gaieties or company of well-to-do people, or avoiding young people, or by despising natural beauty. It was an attitude of mind based on His assumption of God; seeking His will, submitting to it, and acting on it. His life may be ours. (*10th June 1906.*)

JOHN xvii. 17.

**“Sanctify them through Thy truth.”**

The soul needs a home—if not truth then deception. We must dedicate our powers to the cultivation of the truthful, i.e. the noble and right. Christ will come and personally make His abode with us. (*22nd September 1907.*)

JOHN xxi. 3.

**“Simon Peter saith unto them, I go a fishing.”**

The discharge of humble, faithful duty in a new spirit is the test of the visions we claim to have seen of the Risen Lord. It is also the preparative for new visions; one clear response to the call of duty is contagious—others say “we go with thee.” This is the best antidote for theological distractions. (*7th April 1907.*)

ACTS ii. 4.

**“They were all filled with the Spirit.”**

How do we become Spirit-filled? By following the same rule as we would if we desired to be filled with the spirit of Ruskin. Homage, inquiry, obedience, and patient expectation of further revelations. The fruits of the Holy Spirit filled life—see Romans viii. 1. (*19th May 1907.*)



ACTS ii. 4.

**"They were all filled with the Spirit."**

Can the conditions be repeated? Continuance in prayer opens a correspondence with the object aspired to. Unity intensifies the religious experiences of the individual. They were by the coming of the Spirit transformed and transfigured. (*7th June 1908.*)

ACTS ii. 15.

**"These are not drunken."**

The Welsh Revival. Same characteristics and same criticisms as in apostolic times, also of the Evangelical Revival. The characteristics are : belief in prayer, the use of song, the note of joyfulness, non-dependence on personality. The conditions : relinquishment of all evil, renunciation of the doubtful, implicit obedience to the spirit, confession. The results are changed lives—the power remains when the visible emotion has passed away. (*18th December 1904.*)

ACTS ii. 15.

**The miracles of unbelief.**

Arguments in favour of the reality of Christ's power and influence from the greater difficulties that arise if we assume these are non-existent. Illustration : the greenhouse life, warmed by union with Christ. The swallows flying south (we are swallows of a larger day turning to Christ by

instinct). Death, like the child asleep in his perambulator who wakes to find himself at home. (18th December 1904.)

ACTS ii. 42.

**"They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."**

That is a concise summary of a Christian life. We must not waste time looking for a creed, but accept some things as settled once and for all ; we must seek fellowship for what we can give and get ; we must attend scrupulously to our spiritual meals ; and by these means shall make ourselves strong for intercessory prayer. (17th July 1910.)

ACTS iv. 13.

**"When they saw the boldness of Peter and John . . . they marvelled."**

A good thing to make people wonder. Peter was mud turned into rock. How ? Filled with the Spirit. The perils of a partly sanctified life. Our need to-day. Boldness in conscience and will. (22nd May 1904.)

ACTS iv. 14.

**"And beholding the man which was healed standing with them, they could say nothing against it."**

An unanswerable argument ; Christianity not a creed, but exemplified in lives born again. Different

methods of agriculture, but all to produce the same fruits. (30th October 1904.)

Acts iv. 22.

**"The man was above forty years old."**

The text is inserted because it was recognized as unusual that a man of mature years should be so changed. Youth is the plastic period. Fourteen and seventeen are the impressionable years before curiosity, trust, awe, and receptiveness are hardened. (3rd September 1905.)

Acts ix. 11.

**"Arise, and go into the street which is called Straight."**

Nothing incredible in divine guidance in the details of life if we once assume that God is, and that He is in communion with His people. (27th July 1902.)

Acts x. 38.

**"Jesus . . . went about doing good."**

By destroying sin, by introducing order, by making rough places smooth, by ministries of mercy. (20th December 1908.)

Acts xiv. 21.

**"They returned again to Lystra."**

Back to the stones. Fox, Wesley, Hannington, Chalmers. Back to our own special struggle, but with Christ. (30th August 1903.)

ACTS xvi. 9.

**"Come over . . . and help us."**

Men who see visions are heroes (back to Lystra), have young hearts (Timothy), have disciplined spiritual perceptions. Visions follow the line of the soul's desires. (Had Luke been introduced to Paul at Troas?) The vision was of man appealing to man. Not man to God. They did not *want* Paul, but they needed him. The greatness of their lack of sense of want was the measure of their need. (30th September 1907.)

ACTS xvii. 28.

**"As certain also of your own poets have said."**

Proverbs enshrine a nation's moral discoveries and confirm Bible teaching. (26th January 1902.)

ACTS xxvii. 22.

**"Be of good cheer."**

Our duty to cheer those who disparage themselves—those who win no prize; the aged; the downtrodden. Like Paul we must have an experience, a conviction, a message. (20th November 1910.)

ACTS xxvii. 23.

**"Whose I am, and Whom I serve."**

Rootage and fruitage. God possessed. He

learned God's power and the secret of it, and God's rights over him. (*1st October 1905.*)

ACTS xxviii. 13.

**"The south wind blew, and we came the next day to Puteoli."**

Our duty to take advantage of special genial influences, such as at Christmas, are born of good will and peace. (*25th December 1910.*)

ROMANS i. 5.

**"Grace and apostleship . . . all the nations."**

Grace—the equipment. Apostleship—the succession. All the world—the parish. For His Name's sake—the constraining force. (*30th September 1901.*)

ROMANS i. 7.

**"Called to be saints."**

Saints not perfect. Many angular saints in New Testament. It is a position, then a disposition: an attitude first and then an act. The fruits are many, as strength (palms in their hand), purity (white robes), harmony (harps). The Gospel of Christ is that we may receive grace to give us the right attitude. In the text itself is the suggestion that saintliness is surrounded by the love of God

and the grace and peace of God. (*5th February 1911.*)

ROMANS i. 14.

**I am debtor to Jews and Greeks.**

The worth of a man is measured by what he owes to others, not by what he possesses in selfish enjoyment. What privileges have we that another lacks? Paul, as debtor, possessed a sense of his own advantages, a sense of his brothers' disadvantage, and a keen conscience. (*25th September 1910.*)

ROMANS i. 16.

**"The gospel . . . is the power of God."**

Lecky's statement that the religion of the future would be profound reverence for moral worth, infinite pity for human frailty, and faith in progressiveness of the race. The Christian Gospel supplies the dynamic for this religion. (*19th August 1900.*)

ROMANS ii. 24.

**"The name of God is blasphemed among the Gentiles."**

The paralysing effect of dwelling on our ecclesiastical machinery. What we want is not an agricultural exhibition but a flower show. Reunion is not to be gained by unity of credal form, nor by uniformity of worship. Some gain maturity

by trellis work, others by intuition. Live to the heart of your own particular denomination. Sainthood is the test. (*3rd June 1906.*)

ROMANS v. 1-5.

**"This grace wherein we stand."**

When we admit the grace that is round us like air into our hearts and wills, we are given the constituent blessings of home life, peace, joy, and hope; we are also disciplined by tribulation, and thereby fitted to endure the battle of life without shame. (*5th April 1903.*)

ROMANS v. 7-8.

**"But God commendeth His love," etc.**

The different qualities of love. Its various objects. The good man—one can't help loving; the correct, prim man; the wicked—dirty physically and morally and our crafty enemy at the same time—God loves to the bottom of the pit. We can think and talk of this wonderful love. (*18th December 1910.*)

ROMANS v. 20.

**"Where sin abounded, grace did much more abound."**

Sin, real, has definite results (estrangement, deteriorates personality, leads to death) and brings remorse. Grace is God's pledge of love, the

greatest thing in the world. It covers sin. (15th January 1910.)

ROMANS vi. 11.

**Reckon yourself alive to God and dead to sin.**

We must start with a great assumption. If we are alive to God, we shall be of royal blood, franchise and inheritance. If we are alive to God, we must also be dead to sin. The more we realize our kinship with God, the more we lose our environment of sin. (26th March 1910.)

ROMANS vi. 23.

**“The gift of God is eternal life through Jesus Christ.”**

Eternal life is of a different order from our personal life ; it is not reached by process but by birth. It is known by its correspondence with God. It is given to us by belief in, and obedience to, Christ. (4th March 1906.)

ROMANS vii. 24-25.

**“Who shall deliver me from the body of this death ? ”**

What is sin ? This chapter is a great story of a tragedy, the awful power of sin. These suggestions that it is an infirmity, a form of heredity, mere selfishness, do not satisfy the soul with its real sense of guilt, however plausible as theories. They all



leave God out of the transaction. We may excuse others, but we cannot lighten our own sense of responsibility. It is revolt against God, and leads to loss of life. Education and environment will not remove its power, they may only change the place of emphasis. I thank God through Jesus Christ. Christ did not come to describe sin but to destroy it. (*27th January 1906.*)

ROMANS vii. 24-25.

**"O wretched man . . . I thank God," etc.**

The "continental divide" of the Epistle. Paul's assumption of sin as a great fact, requiring no argument to prove its reality. (*26th September 1909.*)

ROMANS vii. 25.

**"Jesus Christ our Lord."**

The words—their order enshrine our conception of Christ's characteristics. Jesus the man; but sympathy is not enough to save; Christ the Redeemer and Renewer. As both He is the Lord to Whom we dedicate our powers. (*18th September 1904.*)

ROMANS viii. 1-3.

**"No condemnation . . . in Christ . . . who walk."**

In Christ—the centre of rest (in Ruskin, in Wesley). That walk—the orbit. No condemna-

tion—the atmosphere that surrounds them. (15th September 1901.)

ROMANS viii. 2.

**“In Christ Jesus.”**

How do we know when we are in Christ Jesus ? (1) By initiation—conscious surrender. (2) Gravitation of thought and life—by deliberateness and then by instinct. (3) Mortification. (23rd February 1902.)

ROMANS viii. 3.

**“What the law could *not* do, Christ, in the likeness of flesh of sin (not sinful flesh !), condemned sin.”**

The law declares, illumines, threatens ; it cannot reveal, inspire, or pardon, nor control desires or wills. Christ, emptying Himself, fulfils the law. He conquers and condemns sin ; He gives us power to share in His strength. (2nd April 1905.)

ROMANS viii. 14.

**“As many as are led by the Spirit.”**

The Spirit works in all ages and all places, lighting every man. We have the Spirit in a fuller sense “in” and not “with” alone. He works with the artist and artisan, but dwells as a guest within the Christian. He is a Spirit of adoption not bondage ; appropriating our natural gifts. A

Spirit who witnesses to our kinship by giving us liberty, and a Spirit of mortification who suffocates our lower desires by causing us to neglect them. (31st May 1903.)

ROMANS viii. 19.

**The effect of the intrusion of the sin germ.**

Perversion of the finer edge of the spirit ; corruption of the body ; dismemberment of the family ; dislocation of the State ; severance between man and Nature ; yearning of Nature for revelation of Sons of God. (25th February 1900.)

ROMANS viii. 21.

**"The glorious liberty of the children of God."**

What is God's glory? "*Full of grace and truth.*" Grace has its seat in holiness (see the river in Revelation proceeding from the throne). How can we share it? "In a mirror reflecting it becomes transformed." We must get at the right angle and have the proper surface. (7th March 1909.)

ROMANS viii. 28.

**"All things work together for good to them that love God, to them who are called according to His purpose."**

God's purpose—the sanctification of those that are "called," that is, all men. Throws a light on

the mystery of pain, as Calvary lights up God's eternal purposes in Christ. (*19th March 1905.*)

ROMANS viii. 28.

**"All things work together for good to them that love God, to them who are called according to His purpose."**

The text must be taken as a whole and in its setting in Romans. Paul teaches that many things have an energy and influence. He catalogues also in this chapter a host of ministries. God's purpose is man's salvation, which is the fruit of loving (i.e. devoting one's self to God). (*5th January 1908.*)

ROMANS viii. 37.

**"More than conquerors."**

Over the world, flesh, and devil, guilt, habit, circumstance. By accepting Christ and playing the game. (*4th July 1909.*)

ROMANS viii. 37.

**"More than conquerors."**

Over the worldly spirit, the flesh, the devil, the chains of guilt, the force of habit. With their results—an impaired mind, an irresponsive heart. By pardon, power, and the anticipation of home. (*22nd March 1903.*)

ROMANS xii. 1.

**"I beseech you therefore . . . present your bodies."**

Linked with the eleven preceding chapters by one word. Living not dead sacrifices, all faculties subdued to Him. (*1st September 1901.*)

ROMANS xii. 1.

**"A living sacrifice."**

This is a call to men to join the Church in its knightly crusade against evil. Like knights, there are involved in the call the solemn vow, the whole-hearted service, the going out to find the evil thing. (*17th March 1907.*)

ROMANS xii. 2.

**"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."**

Worldliness is a horizontal outlook of spirit, it leads to superficiality, artificiality, and sin. (*4th January 1903.*)

ROMANS xii. 7.

**"He that teacheth, on teaching."**

The teacher must have communion with God; love and tact. His mission to inculcate true conceptions of God (in Christ), duty, and immortality. (*12th July 1903.*)

ROMANS xii. 8.

**“He that sheweth mercy.”**

The content of the word mercy far deeper than used by us or by Shakespeare (reference to v. 1 and farther back in Romans). Mercy of God is shown to be based on His sufferings for man. If not “my mother is greater than God.” There are gulfs to be filled by throwing ourselves in—religious, social, ecclesiastical. (31st October 1909.)

ROMANS xii. 11.

**“Fervent in spirit. . . . This one thing I do.”**

The root of enthusiasm is fire ; concentration the best expression. (20th August 1899.)

ROMANS xii. 12.

**“Rejoicing in hope.”**

Christ delivers from the hopelessness of sin ; He gives us the hope that all things work for good, and the hope of immortality. (15th April 1906.)

ROMANS xii. 12.

**“Rejoicing in hope.”**

Paul's optimism. The springs found in (1) His sense of Christ's redemptive power. (2) His sense of Christ's restoring power. (3) His contemplation of the life to come. (14th October 1900.)

ROMANS xiii. 14.

**“ Make not provision for the flesh.”**

The works of the flesh—man's natural enemies—all to be defeated by starvation. (*28th February 1901.*)

ROMANS xiv. 8

**“ Whether we live, we live *unto* the Lord ; or die, we die *unto* the Lord : whether . . . therefore . . . we *are* the Lord's.”**

Our movement towards God. His towards us. There should be a certain tendency and drift towards God, and this can be effected by the impact of every desire and aspiration. In the way that it affects this drift, our attitude towards all manner of problems of life, business, pleasure, must be judged. If we move thus in life, the movement will be continued in death, and then we are His, i.e. He knows us and communicates Himself to us. (*29th January 1911.*)

ROMANS xiv. 8.

**If we live . . . if we die . . . it is to the Lord ;  
we are the Lord's.**

The Christian conception of life and death. Life must be determined by its general trend ; we drift and shape our actions by likes and dislikes. Death will not interrupt the tendency. Above all we are the Lord's—He knows us. (*21st July 1907.*)

ROMANS xv. 13.

**"The God of hope fill you with all joy and peace in believing, that ye may abound in hope."**

God—the only source of hope—nothing else avails. A man's capital is increased (joy and peace) by the influences of the Holy Spirit, and from this enrichment of his resources hope springs. (*4th July 1909.*)

I CORINTHIANS i. 5.

**In everything ye are enriched by Him, in all utterance, and in all knowledge."**

These were the Greeks' national pride. Paul's claim to enrich them by communion with Christ. What are our national ideals? (1) *Freedom*—Christ enriches by deliverance from sin, from priestcraft, from mental oppression; (2) *Home*; and (3) *Duty*. (*15th April 1906.*)

I CORINTHIANS i. 18.

**The word of the Cross—foolishness—power of God.**

The death of Christ, the basis of Paul's evangel; more than birth or ministry. (*30th November 1899.*)

I CORINTHIANS i. 23.

**"We preach Christ crucified."**

Preach, not whisper or debate. Why this subject for their preaching? Because it best emphasized



God's holiness. The reality and need for forgiveness of our sins ; God's power. (*22nd April 1900.*)

I CORINTHIANS ii. 2.

**I preached nothing among you but Christ crucified.**

The Cross alone has power to take away burdens, not Bethlehem and Galilee. The preacher's duty is to declare this, not to explain it. (*12th October 1902.*)

I CORINTHIANS iv. 10.

**"We are fools for Christ's sake."**

We are all fools at times to someone else. But to whom ? Whom does the world count fools ? Charrington, C. T. Studd, Morrison, Martyn. But the real fools are those without oil, or build without foundations, or those whose souls God requires and which they have neglected. (*3rd December 1905.*)

I CORINTHIANS vii. 24.

**In whatever estate ye are—remain with God.**

The tendency to envy other persons is vain. Have God behind you. (*14th June 1908.*)

I CORINTHIANS ix. 26.

**"So run . . . so fight I, not as one that beateth the air."**

The aimlessness of our life contrasted with the definite purposes of the apostolic counsel. We

must run to a goal—the consecration of all our powers to God's service. We must "hit under the eye" all sins that oppose our progress. (*5th November 1905.*)

I CORINTHIANS xi. 24.

**"This do."**

Picture the sullen jealousy of the disciples ; their suspicions of each other in their stubborn pride. The rite carries us back to a historic Christ. It signifies a victory over the power and tyranny of sin. Christ's death is never spoken of as other men's deaths. The victory was spiritual. (*1st November 1908.*)

I CORINTHIANS xii. 6.

**There are diversities of workings but  
one God.**

Note the enlarged outlook of the writer. The different manifestations of the Spirit's working in conversion and building up. (*30th September 1900.*)

I CORINTHIANS xii. 26.

**If one member suffers, all suffer with it.**

So in Church organization, our country Churches, being weak, affect the whole body. What principles do they stand for? Are they worth defending?

The Church is the House of God. The minister receives his ordination from Him. (*20th March 1904.*)

I CORINTHIANS xiii. 6.

**" Rejoiceth in the truth."**

Merely bald realism is often not the truth, it is only a fact. We have perverted the word. Facts are only true when they ring true to Him Who said, " I am the Truth." The man with low taste cannot appreciate the truth ; he must be born again. The first condition is to acquire a taste for God. The truth is often discovered in unsuspected places—like violets in nettles. (*20th May 1906.*)

I CORINTHIANS xiii. 12.

**" Now I know in part."**

Only partly know ourselves, our brother, and Christ. He has only revealed Himself in part. (*15th February 1902.*)

I CORINTHIANS xv. 55.

**" O death, where is thy sting ? "**

Spiritual death—the loss of correspondence with God. Physical—Christ shows us is but a passage ; it need have no fear. The second death—the separation of the fit from the unfit. (*3rd October 1909.*)

## I CORINTHIANS XV. 57.

**"God, which giveth us the victory through  
our Lord Jesus Christ."**

Paul had experienced the victory over wordliness, passion, temptation, guilt, and the tyranny of habit. Test the claims of Jesus, it will convince you.  
(21st April 1907.)

## I CORINTHIANS XV. 58.

**"Therefore . . . be ye stedfast, unmoveable,  
always abounding in the work of the Lord,  
forasmuch as ye know that your labour  
is not in vain in the Lord."**

Christ has destroyed the power of the sinful past ; He has made the present full of opportunity, and the future bright with hope ; wherefore . . .  
(7th April 1901.)

## I CORINTHIANS XVI. 13.

**"Quit you like men, be strong . . . watch."**

"Be strong" is the foundation. Reserve, resource, strong all round, forceful in character, not born of culture, but by communion with God in Christ.  
(28th May 1905.)

## I CORINTHIANS XVI. 13.

**"Stand fast in the faith."**

(An answer to an anonymous letter professing disappointment after a few months' professed conversion.)

Conversion is essentially a matter of the will (not feelings, motive, desire). God's love to us

is unaffected by our conversion, which only opens the window to let it come in. Trust in Jesus is not blind belief, but experiment after endeavouring to be assured of the will of God. (28th May 1905.)

## 2 CORINTHIANS i. 5.

**"As the sufferings of Christ abound . . . so . . . the comfort."**

A man's sufferings and joys are proportionate to the spread of his life. Christ suffered by physical limitations, by the passive indifference of the people, by their active hostility. We can suffer in the same way, but never to the same extent. We dodge through life; the man who spreads his sails and goes full into the storm also has the joy. (2nd May 1909.)

## 2 CORINTHIANS i. 12.

**Our glorying is in the testimony of our conscience.**

The tribunal of every man—a god-illuminated knowledge. The plea—our behaviour to the world and the Church. What is the verdict? In Paul's case—"Not fleshly wisdom: but in holiness." (9th May 1909.)

## 2 CORINTHIANS ii. 11.

**That no advantage, etc.**

Strictness of generally lax people carried to an excess is worse than laxity. There are so many

danger signals that the danger is forgotten. Our forgiving, too, must be positive ; it is a beginning as well as an ending. (*5th July 1909.*)

2 CORINTHIANS iii. 17.

**"Where the Spirit of the Lord is, there is liberty."**

The Spirit omnipresent. Admit Him by elevation of gaze and submission of will. The fruits, restfulness and joy. (*3rd January 1904.*)

2 CORINTHIANS iv. 4.

**"The god of this world hath blinded the minds."**

Worldliness has no vision ; it is not a matter of external observances, but of inward blindness and stagnation. In connection with the Licensing Bill—the love of money shuts up the imagination. The old story : "our craft is in danger," the slave trade, Lord Shaftesbury, the opium war, Samuel Plimsoll. (*15th March 1908.*)

2 CORINTHIANS iv. 5.

**"We preach not ourselves, but Christ Jesus the Lord."**

There is a danger of the witness being lost in the rhetorician ; the herald in the controversialist, and the evangelist in the opportunist. We should set

forth the claims of Christ the Messiah ; Jesus the Saviour and transformer. (10th April 1904.)

2 CORINTHIANS iv. 8.

**“ Perplexed, but not in despair.”**

Perplexity—facing mystery with hope. Despair—facing mystery without hope. (13th October 1901.)

2 CORINTHIANS iv. 13.

**“ We also believe, *therefore* . . .”**

Creeds without consequences are worthless. Subject our Free Church principles to the test. We believe in direct access to God, *therefore* we should have a passion for God. We believe in the sufficiency of the Gospel, *therefore* we should have a passion for souls. We believe Christ's kingdom will come ; do we work for it ? (22nd July 1906.)

2 CORINTHIANS v. 1.

**“ For we know that if our earthly . . .  
tabernacle.”**

The tent is taken down, cords are loose, pegs give way, covering becomes thin. A heavenly house is disclosed covering our freed personalities. We groan because of our straitness—visions, correspondences, knowledge, all narrowed. (16th April 1905.)

## 2 CORINTHIANS v. 17.

**"If any man be in Christ, he is a new creature."**

What is it to be in Christ? (1) Consecration (general and particular). (2) Expectation of blessings from Him. (3) Incorporation as by grafting. Everything is new in self, but circumstances may remain the same. New standards—like Christ's, vertical not horizontal—no "upper ten," but sheep and goats. (31st March 1907.)

## 2 CORINTHIANS v. 20.

**"We are ambassadors."**

The preacher's difficulties and dangers. Loss of sense of sin. Loss of sympathy. Want of the wooing power. The Cross neglected. The personal needs of the preacher himself. (10th March 1901.)

## 2 CORINTHIANS vi. 17.

**"Come out from among them."**

The separation from the Spirit of the world must be entire, it requires an act of will. The Lord of Hosts is the motive power. (24th February 1907.)

## 2 CORINTHIANS vi. 17-18.

**"Come out from among them . . . and I . . . will be to you a Father."**

The passage must not be mutilated. The



Christian is called to an immediately decisive separation from the worldly spirit in the strength supplied by God His Father. No man's will-power is entirely destroyed. (*2nd December 1900.*)

2 CORINTHIANS vii. 10.

**"Godly sorrow. . . . Sorrow of the world."**

Worldly emotion petrifies habits ; Godly emotion changes habits. (*20th May 1900.*)

2 CORINTHIANS ix. 7.

**"God loveth a cheerful giver."**

Christian beneficence, a flower that grows in congenial soil. It must be rooted in genuine kindness—"not grudgingly or of necessity"—and directed by methodical purpose. The reward is to receive God's love. (*17th June 1906.*)

2 CORINTHIANS ix. 15.

**"Thanks be unto God for His unspeakable gift."**

Nothing incongruous ; Paul passes from the practical to the devotional without effort. This is the season of gifts. We lose ourselves and find life. The kinship between God's sacrifice of His Son and our own love is real. With Christ He also gives us eternal life, peace, rest, and joy. (*26th December 1909.*)

## 2 CORINTHIANS xii. 7-9.

**"A thorn in the flesh."**

**"My grace is sufficient."**

A man with a thorn plus "My grace." Our handicaps become the occasions of our triumph. Such thorns as physical weakness, nervousness, temptation, uncertainty. (*20th November 1910.*)

## GALATIANS ii. 20.

**"Christ . . . Who loved me, and gave Himself for me."**

A supreme passion—love; a supreme gift—Himself; a supreme mystery—for me; and a supreme inspiration. (*5th May 1907.*)

## GALATIANS ii. 20.

**He loved me and gave Himself for me.**

This is true sentiment, without which religion becomes philosophy. The highest love has at its core holiness and then sensitiveness. Holy, sensitive love is redemptive and sacrificial. (*1st March 1908.*)

## GALATIANS iii. 3.

**"Having begun in the Spirit, are ye now made perfect in the flesh?"**

A besetting peril of art, Freemasonry, Puritanism, Methodism, etc. We must not abandon the Spirit for the letter. (*26th June 1910.*)

GALATIANS iv. 7.

**Not bondservants, but sons and heirs.**

The features of sonship—reverence and intimate communion. The inheritance begins in this world, “all things are ours.” (*28th April 1907.*)

GALATIANS v. 13.

**Ye are called to freedom.**

Christ's message was not primarily to the sin- and sorrow-crushed, but to the slaves of tradition, legalism, “regalism” (regulations), and ritualism—three tyrants of the spiritual life. By knowing Christ we become free. In Nonconformity we often abuse our freedom and have no rule or method. This provides an occasion for the flesh. (*23rd February 1908.*)

GALATIANS vi. 5.

**“For every man shall bear his own burden.”**

Individuality also shapes a man's difficulties. My burden is my own and I may not feel yours. Types of burdens—animalism, excessive emotionalism, intellect without sympathy. “Cast thy burden on the Lord.” (*1st March 1902.*)

GALATIANS vi. 7.

**“God is not mocked : for whatsoever a man soweth, that shall he also reap.”**

A statement of fact. Commonplace actions beget

force in the shape of habits. Habits make character and character shapes our destiny. (17th November 1901.)

#### GALATIANS vi. 9.

**“Be not weary in well doing . . . we shall reap.”**

Paul is writing to a handful of depressed stalwarts. Religious lassitude often comes from need of physical rest, and often from ingratitude. Spiritual analogies come from Nature, not from commerce or industry. The farmer who sows leans on invisible forces and allies. He has no magic wand to produce the desired end. So the Christian worker must sow in patience. (24th December 1905.)

#### EPHESIANS i. 1.

**“Paul, an apostle . . . by the will of God.”**

The futility of human ordination. The fruits of the divine call. (12th August 1900.)

#### EPHESIANS i. 4.

**“Chosen . . . that we should be holy and without blame in Him.”**

What a wonderful prospect! Holiness is not perfection, it is an attitude of reception. It is God's will (we are chosen) we should become perfect—therefore all His works combine to forward

His plans. It is open to us, however, to reject His intentions. (30th December 1906.)

EPHESIANS i. 7-8.

**"The riches of His grace."**

Like an inflowing tide grace is energy, not an attitude. It controls thought and reveals sin. (16th September 1900.)

EPHESIANS i. 10.

**That all things may be one in Christ.**

Christ is the only unifying force in our own lives, in the family, in society, and Church, in nations, and in Heaven. "We and our glorified ones drink of the same fountain." (12th June 1910.)

EPHESIANS i. 13.

**In Whom, having believed, ye were sealed with the Spirit of promise.**

Belief an assumption, conviction follows the experiment. What does the sealing signify? Ownership. Security. A pledge of the Divine Presence. The Spirit also brings endowments of strength and revelation and disposes our circumstances. (1st December 1907.)

EPHESIANS i. 15-23.

An expert's advice about, and practice regarding, prayer. "In the Spirit," i.e. the projectile must

have a dynamic behind it. "At all seasons," the heart must be in the attitude and constantly aspire. "With watchfulness," we must watch for the results. "That He may give wisdom," which will lead to "enlightened eyes" becoming themselves searchlights to illuminate the "hope of His calling." What does God intend us to be? What is His hope of you and me? (12th July 1908.)

EPHESIANS i. 17-20.

**"That the God of our Lord Jesus Christ . . ."**

Paul prayed that his hearers might, by the Spirit's aid, discover the infinite *opening* of their callings and its possibilities in the glory of a radiant saintliness; that by belief God would grant them the same power He showed in raising Christ from the dead. (20th December 1900.)

EPHESIANS i. 18.

**The wealth of the Church's inheritance.**

(1) Its *status*—it is redeemed, justified. (2) *Possibilities*—the power of exploration. (3) Its *inheritance*—Christ's peace, joy, love, and the manifold graces of the Holy Spirit. (4) Its *invincibleness*—the strengthening power of Christ against sin, darkness, and death. (15th May 1910.)

**The impoverishment of the Church.**

Towards God—by deserted prayer meetings, lack of spiritual power, poverty of our praise, and

prayer. Towards one another—our lack of fellowship and sympathy. Towards the world—our lack of impressiveness in personnel and character ; our worldly standards. (*22nd May 1910.*)

EPHESIANS i. 22.

**He hath put all things in subjection and hath made Him the Head.**

If Christ is Head, we are the Church, the body, and so may share in His triumph over the body, pain, grief, success, failure, temptation, and death. (*30th December 1906.*)

EPHESIANS ii. 1.

**You did He quicken when ye were dead.**

Life brought by opening the closed avenues and restoring correspondence with God. (*4th May 1902.*)

EPHESIANS ii. 9-10.

**Not of works . . . we are His workmanship.**

The Christian life must not be forced ; it is natural growth ; "workmanship" is the same root as poem. The marks of a true poem are inspiration, apprehension, revelation, and beauty. So the life resting in Christ is inspired and reveals divine truths and apprehends mysteries withheld from others, and is a perpetual beauty. (*18th November 1906.*)

## EPHESIANS iii. 6.

**"The Gentiles should be fellow heirs," etc.**

Nationalize it: the English are, etc. Individualize it: I am a fellow-heir. Heirs to eternal life. (21st July 1907.)

## EPHESIANS iii. 8.

**"The unsearchable riches of Christ."**

Christ is indefinable by art or literature. He alone is sufficient in the great crises of life. (29th July 1906.)

## EPHESIANS iii. 14-18.

**That ye may be strengthened . . . according  
to the riches of His grace . . . rooted  
in love.**

Our foundation being the strength of the indwelling Christ, all our faculties will blossom to higher uses. (29th August 1901.)

## EPHESIANS iii. 14-19.

**"For this cause I bow my knees," etc.**

Symbolize the teaching thus by the figure of an observatory. The quarry whence it is hewn is the "riches of the Grace." There is built from it a tower "strengthened with God's own power" and grounded in "love" —the summit of which enables us to "perceive the unknowable love of Christ,"



which will fill us with the fullness of God. (18th March 1906.)

EPHESIANS iii. 19.

**“And to know the love of Christ.”**

The breadth (our human barriers). The length (any length and all lengths). The depth (deeper than man's deepest hate). The height (He loved me out of the pit). We may apprehend it, but never comprehend it. (27th December 1908.)

EPHESIANS iv. 8.

**“When He ascended . . . He led captivity captive and gave gifts.”**

Christ the risen operative Lord and King. He leads captive the captors, death and sin and all wild passions and alarms that assault men. He enlightens with the gift of the Spirit. (4th February 1906.)

EPHESIANS iv. 13.

**Till we all attain unto the unity of the faith,  
and of the knowledge—unto a  
full-grown man.**

The object is a perfect humanity of which every individual is a God-filled member. A unity of organism, not of organization. The means, faith (belief plus risk) and knowledge (not theological). The unity comes from faith (as perfume from a flower), not faith from unity. (21st February 1908.)

## EPHESIANS v. 8.

**Walk in the light.**

Not a light from without, but the energy of a divine illumination within. The light of holiness, of hope, and of praise. (29th September 1908.)

## EPHESIANS v. 25.

**"Even as Christ also loved the Church, and gave Himself for it."**

The constituents of Divine Love are holiness and benevolence. The Church needs this love to save it from its dissensions and worldliness. The ideal is glorious, but it rests on the assurance of God and will not fail to be accomplished. (24th February 1907.)

## EPHESIANS vi. 11.

**"The wiles of the evil one."**

We are protected not by putting off (negations), but by affirmatives (putting on pure friendships, recreations, and above all Christ). (5th July 1903.)

## EPHESIANS vi. 13.

**"Take . . . the whole armour of God . . . and stand."**

The armour must be complete. We most of us have some special piece in which we put our trust. It must be God's armour to be effective. (16th September 1906.)

EPHESIANS vi. 17.

**“Take the helmet of salvation, and sword of the Spirit . . . praying always.”**

Hope is the protection for our thoughts. The word of God, natural laws, the written word and Jesus, “The Word,” are our weapons of offence and defence. Prayer is the posture in which we open ourselves to God and can be attained by effort. (13th October 1907.)

EPHESIANS vi. 17.

**“The sword of the Spirit, which is the word of God.”**

What was the word of God? Obviously not the New Testament. It was the word that came to Paul and comes to us immediately by direct contact with Christ, or mediatorially by prophet, psalmist, artist, Nature, musician. Every man has a “word” of his own and for himself alone. Let him act up to it and fear nothing, it will slay all the devil’s wiles. (5th June 1910.)

PHILIPPIANS i. 9.

**Let your love abound in knowledge and discernment.**

Degrees in love. The highest kind can be cultivated by painfulness, prayerfulness, and watchfulness, or imagination. The latter is the great lack of the Churches to-day. We don’t see things as they are,

the mere record makes no impression. Examples given of cruelty to children, and the Macedonian atrocities, as calls to exercise our love in creating public opinion. (20th September 1903.)

PHILIPPIANS i. 21.

**"For me to live is Christ."**

Not money, fame, pleasure, but Christ. Essentials of true life, reverence and love. These best learned in the "Academy of Calvary." (5th January 1902.)

PHILIPPIANS iii. 10.

**"That I may know . . . the fellowship of His sufferings."**

What a prayer for an old man! Fellowship—sharing in common. On Christ's table are many delicacies, joy, peace, power, salvation. We hold out our hands for these, but do we ask to drink the bitter cup that stands near the Saviour's hand? We say to converts, "Are you at peace?" Do we ask if they have found fellowship in His sufferings? How did Christ, and how can we, show this suffering? (1) Sin made Him smart; it often only interests us. (2) Sorrow profoundly moved Him to sympathy; we are "moved" but do we move? (3) His service was shedding blood; that is where we leave off. (4th February 1906.)

PHILIPPIANS iii. 12.

**“That I may apprehend that for which also I am apprehended.”**

Gripped, by strong hands of love, from his birth, nay, before the foundations of the world, for God's purposes. That is the glory of humanity that God has apprehended us. The promise of our religion is that we may apprehend in like manner. (*5th March 1911.*) (Dr. Jowett's last sermon at Carr's Lane.)

PHILIPPIANS iii. 13-14.

**“Forgetting those things which are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.”**

Paul's purpose in life—to attain a glorified manhood, glory, truth, or light. (*31st December 1899.*)

PHILIPPIANS iii. 14.

**“I press toward the mark, for the prize of the high calling.”**

A call from sin to holiness, not by an ideal but by a Saviour. He who calls can also save to the uttermost. (*1st January 1910.*)

PHILIPPIANS iii. 20-21.

**Our citizenship is in heaven.**

So our wishes and thoughts will be vertical not horizontal, and the wishes will centre round the

Saviour, in Whose likeness we shall grow by assimilation of His Spirit. (31st August 1905.)

PHILIPPIANS iv. 7.

**"And the peace of God . . . shall guard . . ."**

This peace springs from (1) Cheerfulness—note that this is an injunction. (2) Restraint—the secret of power everywhere. (3) Calmness, to be accompanied by prayer. It shall "stand as sentry" to our passions and our will. (28th March 1909.)

PHILIPPIANS iv. 8.

**"Whatsoever things . . . think on these things."**

Look out for the flowers in the rubbish heap. Think about the best and truest features in humanity—yourself and your brother—in nature, in God as revealed in Christ. Not in criticism, but in His life. (14th July 1907.)

PHILIPPIANS iv. 13.

**"I can do all things through Christ."**

The worth of the statement is tested by Paul's record. He discarded prejudices, faced opposition, preached the Gospel to all classes. Christ is to us a living personality, not a mere historic figure. (27th January 1907.)

COLOSSIANS i. 3.

**We give thanks because of . . .**

Your faith—an attitude. Your love—a disposition. Because of the hope—an expectancy. (*4th May 1902.*)

COLOSSIANS i. 9.

**Full of the knowledge of the will of God.**

We may know God's will by scientific discovery, history, observation of Nature, communion with God, conscience, the fellowship of suffering. (*25th May 1902.*)

COLOSSIANS i. 9-23.

The Epistle is Paul's answer to the heresy of the theory that God and man met through an ascending hierarchy of angels. This tended to disparage Christ and the power of sin. Paul preaches the fullness of Christ; Christ as the fountain of all vital force; as the Head of the Church. The old heresy is repeated in the fruits of the "New Theology." (*10th November 1907.*)

COLOSSIANS i. 24.

**"I fill up that which is behind of the afflictions of Christ."**

Paul's unity with Christ in affliction, sympathy, prayer, and suffering. (*11th May 1902.*)

## COLOSSIANS i. 28.

**“Every man perfect in Christ.”**

The wonderful universality of God's salvation. Perfect in social union and individual characteristics. To be achieved by preaching Christ—not Christian acts or maxims alone—by educating the conscience, and by sacrificial toil. (*22nd September 1907.*)

## COLOSSIANS ii. 9.

**In Him is all the fullness of God ; in Him ye are made full.**

The express image and expression of God, in Him all things hold together (flower in the crannied wall). He is the Head of the Church and the source of redemption. That was Paul's Christ ; is it yours ? (*29th January 1911.*)

## COLOSSIANS ii. 10.

**“Ye are complete in Him.”**

The fullness of Christ ; His sufficiency to supply all our deficiencies. The fountain of all true life. (*3rd March 1901.*)

## COLOSSIANS iii. 1.

**“If ye then be risen with Christ, seek those things which are above.”**

Paul's exaltation of Christ to the supreme position. The Christian dies to sin and is born to eternal life.



His quest is to set his mind on everything that brings him nearer to his Lord. (*11th April 1909.*)

I THESSALONIANS iv. 11.

**“Study to be quiet, and to do your own business.”**

The necessity of meditation and the sacredness of toil. (*25th May 1902.*)

I THESSALONIANS iv. 17.

**“Ever be with the Lord.”**

It is good to meditate on the heavenly world ; consistent with great practicality. We find Heaven is rest, occupation without labour, and communion. (*27th March 1904.*)

I THESSALONIANS v. 17.

**“Pray without ceasing.”**

Is prayer unreasonable and unscientific ? Thought influences matter within our experience. In praying take note of the posture of the suppliant ; the act of receptiveness ; the claim of duty. (*1st March 1903.*)

I THESSALONIANS v. 18.

**“In every thing give thanks.”**

The grace of saying thank you. Gratitude to God not as much dwelt upon as a virtue as faith,

meekness, etc. Gratitude to our fellow-men.  
(6th February 1910.)

I TIMOTHY i. 15.

**"Christ Jesus came . . . to save sinners."**

Disruption, corruption, and irruption. (28th May 1899.)

I TIMOTHY i. 15.

**"This is a faithful saying . . . that Christ Jesus came into the world to save sinners."**

It describes the purpose of the Gospel, its nature, its universality, its truth. Sin is a great reality. Christ goes to the root and restores the broken communion. (23rd October 1910.)

I TIMOTHY i. 18-19.

**War the good warfare, holding faith and a good conscience.**

The coronation of love as ruler of the world is the object of the crusade (love from a pure heart, a good conscience, and faith unfeigned). The fighter must have clean hands. (24th May 1908.)

I TIMOTHY iv. 8.

**Exercise thyself unto Godliness.**

Bodily exercise a duty. Cultivate the joy of living. Manichæism and asceticism wrong. Bodies

—temples. Reverence includes obeisance and obedience. (27th March 1904.)

I TIMOTHY vi. 10.

**“The love of money is the root . . .”**

The love of money destroys communion with God ; debases our moral perception ; destroys our finer tastes. It carries its own retribution with it. (31st January 1903.)

I TIMOTHY vi. 12.

**“Fight the good fight . . . lay hold on eternal life.”**

The principle is that what is worth attaining and keeping must be striven for. (25th September 1904.)

2 TIMOTHY i. 6.

**“Stir up the gift of God which is in thee.”**

Gifts of love, sympathy, etc., die down and require to be revived by prayer and praise. (31st October 1909.)

2 TIMOTHY i. 7.

**Not a spirit of fearfulness, but of power and love and soberness.**

Fear—stunted growth and sterility. Power is larger life. (18th September 1902.)

## 2 TIMOTHY i. 8.

**Be not ashamed of the witness of the Lord.**

This is the very perversion of shame which is the foundation of all morality. Keep shame sensitive to evil. (21st April 1907.)

## 2 TIMOTHY i. 11-12.

**I was appointed preacher, teacher, apostle.**

**I suffer, am not ashamed; I believe,  
know, am persuaded.**

Three facts and three causes. No true preaching or teaching unless sent. True knowledge follows belief. Conviction follows. (13th October 1907.)

## 2 TIMOTHY i. 12.

**"I know whom I have believed, and am persuaded."**

The onward roll of God's purpose not hindered by the imprisonment of His chosen vehicle. Knowledge and confidence spring from belief—which is experiment, and continued in every department of life to prove God's claims in Christ. Knowledge and confident assurance are the best answers to materialism and sacerdotalism. (19th February 1904.)

## 2 TIMOTHY ii. 1.

**"Be strong in the grace."**

Grace—a continental word. Its analogy in Nature is energy. Attractive, cohesive, fertilizing, and transforming. (6th December 1908.)

2 TIMOTHY ii. 9.

**I suffer as a malefactor.**

(The blindness of the world.) But the word of God is not bound (the limitations of the world). I endure all things (the way to conquer the world). (*13th November 1902.*)

2 TIMOTHY ii. 12.

**“If we deny Him . . .”**

How do we deny Christ? Denial by cowardice, formalism, presumption, refusal. (*15th May 1902.*)

2 TIMOTHY ii. 26.

**The snares of Satan.**

The wrong emphasis placed on a virtue turns it into a vice. Excess of agreeableness and over-cautiousness. (*3rd September 1905.*)

2 TIMOTHY iii. 4.

**“Lovers of God.”**

Love defined by instinct not logic. The Bible never defines it; it illustrates it. Our love to God must be fed by communion with Him and those who love Him. (*7th November 1909.*)

TITUS ii. 2.

**Be sound in patience.**

Sound in life, rather than creed or ecclesiastically. Be patient in the face of mysteries, in trial, and with

children. "*Suffer with Him.*" (28th November 1909.)

HEBREWS iii. 15.

**"Harden not your hearts."**

The heart has intuitions like an astronomer's sensitive plate. It is hardened by an atmosphere of cold doubt, by the deceitfulness of sin, by a falling away from the living God. How is this petrification to be avoided? By exhortation, i.e. be Holy Ghosts to one another; hold fast to the beginnings, the essential simplicities of religion; and by taking heed, or thought, we keep the passion alive. God speaks to us by intuition, by individuals, by common worship, and by silence. (28th February 1909.)

HEBREWS iv. 15.

**"In all points tempted like as we are, yet without sin."**

Tempted in times of spiritual exaltation and depression: in seasons of success and in times of sorrow for His friends. Without sin He is able to communicate His nature to us. (19th June 1904.)

HEBREWS iv. 15.

**"In all points tempted . . . yet without sin."**

Declared sinless by the testimony of His enemies and His own unconsciousness of sin (compare Him

with all other saints). By His willingness to receive the homage of His followers. We can resemble this Son of God as light is like the sun. We may derive from Him His exhaustless energy and life, and become more and more like Him, but we shall never equal Him. (*3rd February 1907.*)

HEBREWS viii. 5.

**"See . . . thou make all things according to the pattern shewed to thee in the mount."**

"Mountain men," poets and prophets, and our own highest and most brilliant moments. Patterns of child-life, the home, social ideals : cultivate the best, avoid disgusting habits ; live near Christ. (*24th May 1908.*)

HEBREWS xi. 1.

**Faith, the substance of things hoped for, the testing of things unseen.**

We can have no real faith without great hopes to lead us on. Faith's work is to actualize the hope which visualizes the ideal. Love vitalizes it. What are our hopes as Christians ? Do we piece together the visions and build on the result our faith in God's promises ? (*16th September 1906.*)

HEBREWS xi. 5.

**"Enoch . . . pleased God."**

The details of Enoch's life are unknown, but his character is revealed. The world judges by

swords and sensation, God measures progress by the unobtrusive work of the ploughshare and quiet lives. There are Enochs all round us. (*16th January 1907.*)

HEBREWS xi. 6.

**“Without faith it is impossible to please Him.”**

What is it to please God? Piety; winsome service; presentation of the body; chivalrous service; intimate walk with God. Faith is life lived in the assumption that God *is*; the heroism of intellect; to accept the noblest hypothesis; a spiritualized imagination; military loyalty. (*4th December 1910.*)

HEBREWS xi. 24-25.

**“By faith Moses . . . refused . . . chose.”**

His renunciation and preference based on a belief in the ultimate vindication of righteousness and a sense of God's presence. (*12th January 1902.*)

HEBREWS xii. 1.

**“The sin which doth so easily beset us.”**

Materialism, cynicism, superficialism to be met with high fellowship, broad outlooks, lowly service. (*15th December 1907.*)



HEBREWS xii. 2.

**“ Looking unto Jesus . . . Who for the joy . . .  
endured the cross.”**

The inspiration of a great purpose enabled Jesus to rejoice even amidst surroundings that were as crosses to Him. (*22nd December 1907.*)

HEBREWS xii. 11-12.

**“ Wherefore lift up the hands which hang  
down.”**

The practical issue of an evangelical theology. The sustaining, smoothing ministry of religion. (*6th February 1908.*)

HEBREWS xiii. 5.

**“ I will never leave thee, nor forsake thee.”**

Take the context. Our conversation is to be with egotism—the root of selfishness—because God is with us, an auditor. So, too, we must refrain from making the acquisition of “ things ” our aim (instead of what the “ things ” bring us), because God is with us and we have Him as our greatest possession. (*2nd January 1910.*)

HEBREWS xiii. 8.

**“ Jesus Christ the same yesterday and to day,  
and for ever.”**

Not the sameness of stagnation : He is the same because He changes. He is contemporary with all the changes of my personal life (gentle Shepherd,

strong Son of God), and with all the problems of human experience, by creating an atmosphere in which they are solved. "Give me the mood, I care not for the mode." (23rd September 1906.)

JAMES i. 12.

**"Blessed is the man that endureth temptation."**

No sin to be tempted. Temptation means resistance, and that brings a crown of life. (15th December 1901.)

JAMES i. 27.

**"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."**

Ritualism—feeds religion but does not create it : must be acceptable to the Father God. (28th October 1899.)

JAMES i. 27.

**"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."**

Religion here—ritualism—the expression of religion as musical sounds express the musical spirit. What is the root of the religion which thus expresses itself in such conduct? Attachment to God. (27th October 1907.)

JAMES iv. 3-4.

**"Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss."**

The practical epistle, and yet here is pure mysticism ! Prayer is most practical, most mysterious. So is thought. Why should not prayer be as effective as thought ? God's thought. (*29th April 1906.*)

JAMES iv. 7.

**"Resist the devil, and he will flee from you."**

Satan known as a beast, a serpent, an angel of light. Resistance by physical exercise ; occupation ; persistent will—always with God as our resource. (*8th April 1900.*)

JAMES v. 2.

**"Your garments are moth eaten."**

Habits disused are destroyed by fretfulness, murmuring, and self-complacency. (*24th March 1900.*)

I PETER i. 3-5.

**"Blessed be the God and Father," etc.**

Begotten (a Gospel word) to a life giving hope, a deathless kingdom by the mercy born of sympathy and communion with Jesus Christ. (*13th January 1900.*)

I PETER i. 6-7.

**"Wherein ye rejoice, though now for a season."**

The conjunction of joy and affliction is a Gospel note. The ground of joy is thought about such things as are described in verses 3-5. Trials sent to prove and strengthen our faith. (17th February 1901.)

I PETER i. 8-9.

**"Whom having not seen, ye love," etc.**

Not love at first sight or after long acquaintance. Christ tries to win our love by telling us what He has done and suffered for us. (Unspeakable, like all deep emotions, but lasting.) The salvation of our souls begins here. (24th March 1901.)

I PETER i. 13.

**"Gird up the loins of your mind."**

Gather up your loose thinking and affections. Rely solely on grace. Be nonconformists to the spirit of the world. (5th May 1901.)

I PETER i. 13.

**"Gird up the loins of your mind."**

Pull in your loose thinking. Have a definite end. Salvation, i.e. holiness. Aim towards it by having an end and a friend, by cultivating the means of grace, by promoting peace and cultivating good will among men. (2nd January 1910.)

I PETER i. 22.

**“Love one another . . . fervently.”**

Affection results from contemplation of God, and obedience to His truth. Our surety is God's word.  
(2nd June 1901.)

I PETER ii. 5.

**Ye, as living stones, are builded into a spiritual house.**

The community can be no greater than its individuals. Each stone has to be dressed and prepared. (1) By testing the grace of God. (2) By putting aside wickedness. (3) By a strictly regulated diet.  
(30th June 1901.)

I PETER ii. 21, 22.

**Christ suffered without sin—as an example.**

Christ's sufferings (the Man of Sorrows) intensified by His sinlessness. Patient endurance becomes a source of power. (1st September 1901.)

I PETER iii. 1-7.

**“In like manner ye wives . . . ye husbands.”**

The wife to live in the atmosphere of purity, the practice of modesty, and not excitable. The husband to act reasonably ; to reverence his wife : his conduct consistent with his prayers. Both sides to be in mutual subjection to each other. (8th September 1901.)

**I PETER iii. 15.**

**Sanctify in your hearts Christ as Lord.**

Our hearts are temples ; our thoughts, passions, wills, must bow down to some Lord, e.g., mammon, indifference, misrule, vice, the devil, or Christ. If Christ, then the sanctified life shows itself in its finest fruits. Compassion, tenderness, humility, etc., as well as in sterner virtues. Zealous (i.e. burning), suffering for righteousness. (*6th October 1901.*)

**I PETER iii. 18–22.**

**Jesus suffered once ; preached to the spirits in prison ; is on the right hand of God.**

Christ's death not limited to Calvary's scenes for men on earth : a suggestion that all men will have the Gospel preached to them. (*1st December 1901.*)

**I PETER iv. 1–6.**

**Forasmuch as Christ suffered in the flesh—  
arm yourselves also with the same mind.**

Christ suffered by preferring the eternal to the temporal ; also in temptation. The suffering is an armour. Puritanism makes the world wonder. (*15th December 1901.*)

**I PETER iv. 7.**

**The end of all things is at hand, be of sound  
mind and love fervently (or tensely).**

Peter's attitude in presence of the end of the world. He advises collectedness and purity of

thought, with a comprehensive and all-covering love. (*12th January 1901.*)

I PETER v. 2.

**"Feed the flock of God."**

Consider Peter's story as the warrant for his authority. The duty of all teachers is to feed and to tend, willingly, lovingly, humbly and trustfully. The reward is the crown of leaves and flowers. (*23rd February 1902.*)

I PETER v. 8.

**"Be sober, be vigilant . . . your adversary . . . the devil, as a roaring lion."**

Satan comes as a serpent, an angel of light, a lion. (*2nd March 1902.*)

2 PETER i. 4.

**Partakers of His nature—sufferings—glory.**

The prime necessity of regeneration, always implied in Christ's teaching. Consists in the fusion of two personalities. We share Christ's sufferings in temptation, sympathy, and some in persecution. His glory is brought to us in our own emancipation and that of others. (*30th July 1905.*)

2 PETER i. 5.

**In your virtue supply knowledge.**

The virtues are like the parts in a chorus : all under control of faith. Knowledge of God, self, men and books. (*4th October 1908.*)

**2 PETER i. 5-11.****Adding diligence.**

Businesslike qualities in your faith supply virtue. In religion cultivate method, promptness, foresight, persistence. Then increase your spiritual stock by adding all other Christian graces. Each one added increases the efficiency of the others. These bring with them spiritual vision and remembrance. (*6th December 1903.*)

**2 PETER i. 12-15.**

**To put you in remembrance of these things.**

**The sanctification of memory.**

“These things”—the toil, labour, and fruits of grace, diligence, and the virtues. Memory fed by gazing, not snapshots. (*20th December 1903.*)

**2 PETER i. 13.**

**“Stir you up by putting you in remembrance.”**

The danger of sleep from (1) familiarity, (2) decided opinion, (3) failure, (4) enchanted ground of success. (*17th January 1901.*)

**2 PETER i. 16.**

**“Were eyewitnesses of His majesty.”**

The transfiguration was the natural consummation of Christ's sinless life. He did not seize it, so that this act was a great renunciation. (*24th January 1903.*)



2 PETER i. 19-21.

**Men spake as moved, etc.**

Prophets—men who proclaim principles ; born not made. Prophecy comes like the wind, unseen. Illuminative, growing in intensity. Can only be interpreted by catching the mood of the prophet. (*28th February 1904.*)

2 PETER ii. 1.

**Destructive heresies—denying the Master.**

The heresies detailed have their root in an imperfect conception of God's holiness. We must start there. Our background colours all our thought, and thought is the root of dispositions. (*16th October 1904.*)

2 PETER ii. 20.

**The fall of a soul.**

Apostasy worse than ignorance. Light trifled with becomes lightning. Worldliness begins it, the drift that is antagonistic to Christ. The same essence in many forms. It destroys a man's conscience, his earnestness, and he does not know it. (*4th September 1904.*)

2 PETER iii. 4-8.

**Where is the promise of His presence? A thousand years are but as a day.**

The mystery of the universe. The sparrow destroyed. The life wracked with pain. The

horror of war. Where is the sign of Christ's presence? Let us confess our ignorance in the face of the mystery. Our thinking is on too small a scale. Contrast it with God's judgments. The schoolboy's letter and the same man's reflections fifty years after. God's leisureliness is our opportunity. Sin carries its own judgment in the loss of the finer powers. (23rd October 1904.)

2 PETER iii. 14.

**If ye believe—be found in peace, spotless, blameless.**

The character that can contemplate judgment (dissolution, discrimination, transformation) without fear. Peace, i.e. harmony and subjection of unruly powers—complete consecration and faultlessness. (27th November 1904.)

2 PETER iii. 18.

**“Grow in grace.”**

Implies the immense possibilities that result from union with the Divine. We only know a garden plot: there remains a continent to explore. Three conditions of growth: prayer, daily work, service of others. (8th January 1905.)

1 JOHN i. 8–9.

**“If we say we have no sin, we deceive ourselves.”**

We may not deny it in words, but by silence in prayer, by pride, by action we may suppress

our sense of sin. That shows the standard of truth is not in us—Christ, and so we deceive ourselves. If we confess we shall do more than merely tell God or our brother, we shall try to put the wrong right and turn away from it in our hearts. Then—and then alone—God will forgive and cleanse us from every trace of the evil thing. (23rd December 1906.)

I JOHN ii. 12

**“Forgiven you for His name’s sake.”**

This motive turns blood into seed, statutes into songs, reproaches into boasting, and thoughts about men into supplications. (12th June 1902.)

I JOHN iii. 8.

**“The Son of God was manifested, that He might destroy the works of the devil.”**

Take the unworthy and unclean out of merriment, recreation, literature, trade, and what remains is God-given and beautiful. (3rd July 1907.)

3 JOHN 2.

**“Thy soul prospereth.”**

The health of the soul depends on regularity of function. Happiness is the atmosphere of health. It is happiness to get into the purpose of the world; the purpose of the world is exemplified in Christ. Therefore put on Christ. (28th February 1909.)

### 3 JOHN 2.

**"I wish above all things that . . ."**

The wish shapes the life. Special wishes for the new century revival of family worship. A higher conception of Church life, a great evangelical awakening. (*6th January 1901.*)

### REVELATION i. 9.

**"I John . . . was in Patmos."**

The absence of the egotism of suffering. Every Christian should bear witness and not delegate this duty to ministers. A prisoner for the word—the spoken declaration. A prisoner for testimony—the living witness. Companion in tribulation—the source of comfort. Companion in kingdom—the source of calmness. (*30th May 1901.*)

### REVELATION ii. 17.

**I will give him a white stone—hidden  
manna, etc.**

The secret food which strengthens all patient, God-fearing souls. The stone from the beach, hard, clean, and polished, and the new name showing that God makes a clean cut between the old life and the new. (*4th November 1906.*)

### REVELATION iii. 5.

**To him I will give a white raiment, and confess  
him before my Father, and before His  
angels.**

Pure habits of conduct and the hidden parts of

life, thought, speech, desire, etc. In this world, enrolled as a citizen of heaven. Confessed by Christ as His friend. (*4th September 1904.*)

REVELATION iii. 11.

**“Hold that fast which thou hast.”**

Retention more difficult than acquisition. Hold fast to the one thing you believe : righteousness, mercy, humility. These roads all lead to light. So “on planks and broken pieces of the ship they all come to land.” (*29th December 1901.*)

REVELATION iii. 12.

**To him that overcometh, I will make him a pillar, give him My name—the name of the city that cometh down from above.**

*Now.* Men can become adamantine pillars against wrong ; they can bear God’s perfume irrespective of ecclesiastical labels ; they can be citizens of heaven, lifting and not degrading everything they touch. (*25th September 1904.*)

REVELATION iii. 15.

**“Thou art neither cold nor hot.”**

Lukewarmness comes from materialism, false neutrality, moral blindness. We are counselled to buy pure gold, clean habits, and grace for renewed vision. There is no charge. God Himself brings the remedies. But we must repent. (*3rd May 1908.*)

REVELATION iii. 20.

**"Behold, I stand at the door, and knock."**

Doors of memory, anticipation and contemplation: all subject to the will. God comes to us as guest and host. (*23rd August 1903.*)

REVELATION vii. 9.

**A great multitude in white, with palms, etc.**

The type of a united home and state; founded on pure lives; with the signs of self-conquest, and a common ministry of service. (*4th November 1906.*)

REVELATION xi. 15.

**The kingdom of the world shall become . . .**

The empire of Christ allows for all racial differences and political systems. It is an empire of righteousness, peace, and joy in the Holy Ghost. No man is a real Christian who has no interest in missionary work. (*6th February 1908.*)

REVELATION xii. 16.

**"The earth helped the woman."**

The forces and environment of Nature are a most material ally in combating the powers of evil. In temperance work we must transform the surroundings, and the temptation will be "swallowed up"; above all, the "woman" must have the

“eagle wings” of faith in God. (*3rd November 1907.*)

REVELATION xiii. 11.

**A beast with the two horns of a lamb.**

The deceitfulness of the devil, with some of the attributes of God Himself. He tempts to death. (*20th July 1902.*)

REVELATION xv. 2.

**“A sea of glass.”**

The “standing” of the victors over the beast was a pure transparent character full of force and vitality. (*4th March 1906.*)

REVELATION xv. 3.

**“The song of Moses . . . and of the Lamb.”**

Moses led the captives into social and political freedom. The Lamb, into freedom from guilt and moral darkness. (*25th September 1910.*)

REVELATION xix. 12.

**“On His head were many crowns.”**

Our Christ is a *living* personage, not an “influence.” The “many” signifies His unifying power in various aspects. (1) Man to God. (2) Man to man. (3) Man to creation. (*26th September 1909.*)

## REVELATION xxi. 1.

**There shall be no more sea.**

The symbol of separation—in families, society, nations, the Church, and death. (*22nd April 1900.*)

## REVELATION xxi. 1 and 5.

**“A new heaven and a new earth.”**

**“I make all things new.”**

Our conception of heaven shaped by our conception of God, whom He revealed as the Father ; and of earth by man, whom He revealed as brother. We ourselves are renewed and Nature wears a new aspect to the Christian. (*23rd December 1900.*)

## REVELATION xxi. 2.

**“I . . . saw the Holy City.”**

There is too much individualism in our religion : the city redeemed is the consummation. It will be holy—sin is the great divider : beautiful—the scaffolding will be taken down. Tears, crying, death, will only be abolished when there is no more sin. (*4th April 1909.*)

## REVELATION xxii. 17.

**“The Spirit and the bride say, Come . . . and take the water of life.”**

All human thirsts, philosophical, moral, mental, and spiritual are satisfied only in the water of life. The gospel of the bride—the Church—is always in its inner burden, Come. (*25th June 1905.*)







BX Jowett, John Henry, 1864-1923.  
7233 Thoughts from Dr. Jowett's sermons : p  
J65 at Carr's Lane Church, Birmingham, 1899-  
T5 London : Independent Press, 1928.  
160p. ; 18cm.

Foreword signed: H.F.K.

1. Congregational churches--Sermons.

CCSC/mmb

A25733

